The Relief Society Magazine

November
1930

Vol. XVII
No. 11

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The Relief Society Magazine

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CHARITY

By Abbott H. Thayer.

THE
Relief Society Magazine

VOL. XVII NOVEMBER, 1930 No. 11

Woman's Legal Personality—A Century of Progress

By Priscilla L. Evans

DURING Mother Brown's[1] one hundred years her legal status changed from one of absolute submergence to one of equality and independence. Today the legal personality of American women is very nearly complete. In the last hundred years, women have risen out of ignorance, out of bondage, out of the position of being a thing in the possession of another into the position of being a legal person with completed rights and obligations. It has been often said that the way women are treated at any given period is a just measure of the civilization that prevails among the people, and if this be true, our American civilization ranks very high, for with less than two hundred years of national life, we lead the world in our efforts for the elevation of women. And Utah stands in the forefront of the states of the Union in these efforts.

THE disparity in the rights and privileges of men and women grew up, in the beginning, out of property interests. "Property in its broader sense is not the physical thing which may be the subject of ownership, but is the right of dominion, possession, and power of disposition which may be acquired over it." Ownership of property involves the obligation to use. Nobody ever received or acquired anything that carried with it a benefit that did not also carry with it an obligation. Ownership of land is of much later origin than ownership of personal property. Among the clans of the early tribes of man, ownership, privately, of land was not known. There are savages at present in existence who have no conception of landed property, and who have barely arrived at a notion of individual ownership of the objects which they personally appropriate. Certain Australians possess the objects attached to their persons, such as arms, ornaments inserted in their ears, lips and noses; or skins of beasts for clothing; human fat, wherewith to cure their rheumatism; stones laid up in baskets, woven of bark, fastened to the body of the owner. Personally appropriated by them, these objects are not taken away from them at their death, but are burned or buried with their corpses. The name of the individual was one of the first things recognized as "property." The savage never reveals his name to a stranger; it is a precious thing of which he will make a present to a friend; so completely is his name identified with his person that after

[1] "Grandmother Brown's Hundred Years," by H. C. Brown.

his death his tribe ceases to pronounce it.

As the use of a thing constitutes the sole condition of its ownership, landed property, on its first establishment among primitive peoples, was alloted to the women. The man was charged with the defense and the procuring of food, while on the woman devolved the culinary preparation of the food, the fabrication of the clothes and household utensils, and the management of the house once it had sprung into existence. "A man," said an ancient philosopher, "hunts, fishes, fights and sits down," meaning that all besides is the business of the woman.

THE introduction of agriculture enhanced the separation of the sexes—the man continued to be the warrior and the hunter; he resigned to his wife the labour of the fields, consenting on occasion to assist at harvest time. Among pastoral peoples, he reserved to himself the care of the flocks and herds, which came to be looked upon as a nobler pursuit than agriculture. It is, in truth, the less arduous of the two.

In all societies in which the matriarchal form of the family has maintained itself, we find landed property held by the women; such was the case among the Egyptians, the Nairs, and the Basques of the Pyrenees. In the time of Aristotle, two-thirds of the territory of Sparta belonged to the women. It is interesting to note, in this connection, that when the possession of landed property came to be an advantage instead of a burden, man, the physically stronger, wrested its possession from the women. When the possession of land meant something more than the responsibility and burden of cultivating it—when it meant emancipation—man exercised his physical force and took it back, wholly depriving women of the ownership of it.

One of the important qualities of landed property is the right to alienate it—to transfer it from one to another. This idea of continuing dominion over property—this handing down from generation to generation, to an individual instead of to the clan or tribe is a purely artificial thing. Primitive peoples knew no such thing. "The earth is like fire and water, that cannot be sold," say the Omahas. Among the Jews and Semetic peoples, there was no private property in land. "The land shall not be sold forever, for the land is mine; for ye are strangers and sojourners with me." (Leviticus XXV:23).

This idea of continuing dominion over property is perhaps the one thing, in the development of property rights which has caused the greatest injustice to women. During Feudal times, when the landed property was in the hands of the feudal lords, only those had possession of land who could render military service to the lord. This precluded women from holding property at all.

AS we look back one hundred years, the status of women was so different from what it is now with respect to her right to own property and her rights with respect to her home and her children that it is really difficult to appreciate how much we have advanced. During that period there has been a definite continuing trend towards an equal division of rights. It has been somewhat of an uphill fight. The women have carried forward the fight always—they have been on the aggressive side, and very naturally society has resisted more or less. Mankind are slow to change those forms to which they have been ac-

customed. The change required something more than the casual consent of people. It had to be recorded in some way, because it was a change in the community custom —in what was known as the Common Law—that body of law which had been adopted by our colonies and which is still the law, excepting where it has been expressly changed by statute in each state.

By the rules of the Common Law, not only in theory but in actual practice, the person and property of a wife were under the absolute control of her husband. Marriage was the act by which she ceased to have a legal existence, by which her very being became incorporated or merged into that of her husband. She was presumed by law to be under the protection and influence of her husband—to be absolutely and entirely one person with him, and she had no life in law apart from him.

Having established the marriage relation, it could only be dissolved by death, or by divorce granted by Act of Parliament, or in this country, by Act of the Legislature. No absolute divorce could be granted for any acts arising after the marriage, but a separation might be decreed in case of adultery of either party.

The husband was entitled to the control, use and enjoyment of his wife's real estate during the marriage. All personal property belonging to her vested absolutely in the husband at marriage. It was his to deal with as he pleased. He could dispose of it while living, or will it to anyone he might select, and if he died without a will, it descended to his heirs. Even the wife's wearing apparel and ornaments, known as "paraphernalia" belonged to the husband. During his life, he had the power to sell or give them away, but he could not devise them by will.

A wife had no power to convey her real property, nor could she devise her personal property by will without the consent of her husband.

Upon death of the husband, the wife took 1/3 of his personal estate if there were children, and 1/2 if there were no children, and she was entitled to dower or life interest in 1/3 of his real property, whether there were children or not. The right of dower has always been regarded with favor. The great English jurist, Lord Coke, said: "There be three things highly favored in law—life, liberty and dower." The law has always guarded jealously this established right of married women.

A wife's earnings, though acquired by her individual labor and in a business separate and apart from her husband belonged to him.

Personal property descended to males and females in equal amounts, but the eldest son was entitled to the whole of his father's real property.

The father was legally entitled to the custody of the children. The right of the mother was never recognized, it being expressly stated by Blackstone that "a mother, as such, is entitled to no power, but only to reverence and respect." The father might by will appoint a guardian for his children after his death, though yet unborn, or might apprentice them or give them into the custody of others without the consent of the mother.

The husband was the head of the family and had the legal right to establish his home or domicile in any part of the world where his interests, his tastes, his convenience or even his caprice might suggest, and it was the wife's duty to follow him. If she refused to accompany

him, no matter upon what ground, she was guilty of desertion.

The husband was liable for all her debts contracted before marriage and this was true though he may have received no property with her. He "adopted her and her circumstances together."

The husband might exercise power over the person of his wife by restraining her of her liberty in case of gross misbehavior, or by giving her moderate chastisement in the same degree that he might administer correction to his children. An early decision of one of our state courts interpreted this to mean that a man might whip his wife with a switch as large as his finger, but not larger than his thumb, without being guilty of an assault.

A wife had no power to contract a legal debt, nor to bind herself by any kind of an agreement, neither could she make her husband liable for any debt or contract except for necessaries.

A wife could neither sue nor be sued unless her husband was joined with her in the suit. A judgment against her was void because she was unknown to the law apart from her husband. One entered in her favor became the property of her husband.

THIS legal fiction of the unity of the persons of husband and wife is the foundation upon which the great body of our law relating to married women is built. As it became apparent that the Common Law failed to satisfy the demands for justice, the strictness of its rules have been relaxed by giving them an interpretation more in harmony with advancing civilization, or they have been modified or completely changed by statute. In Utah, they have been completely changed. Our law-makers spoke early and emphatically, and so far as the property rights of the women of Utah are concerned, there is no state in the Union which has gone farther in protecting them, and few states in which women have as advantageous a position. In fact, the statutes have gone so far that the property rights of women are superior to those of men.

One of the first Articles of our State Constitution, (Art. IV, Sec. 1) reads:

"The right of citizens of the State of Utah to vote and hold office shall not be denied or abridged on account of sex. Both male and female citizens of this state shall enjoy equally all civil, political and religious rights and privileges."

Following the enactment of this decree of equal suffrage, an interesting argument and debate took place in the Constitutional Convention over the question of the property rights of married women. At the close of this debate, the following was adopted:

(Art. XXII, Sec. 2)

"The real and personal estate of every female, acquired before marriage, and all property to which she may afterwards become entitled by purchase, gift, grant, inheritance or devise, shall be and remain the estate and property of such female, and shall not be liable for the debts, obligations or engagements of her husband, and may be conveyed, devised or bequeathed by her as if she were unmarried."

Under the statutes of Utah, a married man has no similar right. He cannot convey, devise or bequeath his property as if he were unmarried. A wife has an inchoate right in a one-third interest in the real-estate of her husband, and this cannot be alienated except by her own act.

Several years ago, our Supreme Court held that for the purposes of taking advantage of our homestead law and designating a homestead,

either the husband or the wife was the "head of the family." This was heralded as a great victory by the ardent supporters of "women's rights." But an examination of our statutes will disclose that this "right" brought with it burdens and responsibilities. Since the wife and mother is a head of the family, she is responsible for their maintenance and support and can be punished for her failure in this respect equally with the husband and father. Sec. 2991, Laws of Utah, 1917, reads:

"The expenses of the family and the education of the children are chargeable upon the property of both husband and wife, or of either of them, and in relation thereto, they may be sued jointly or separately."

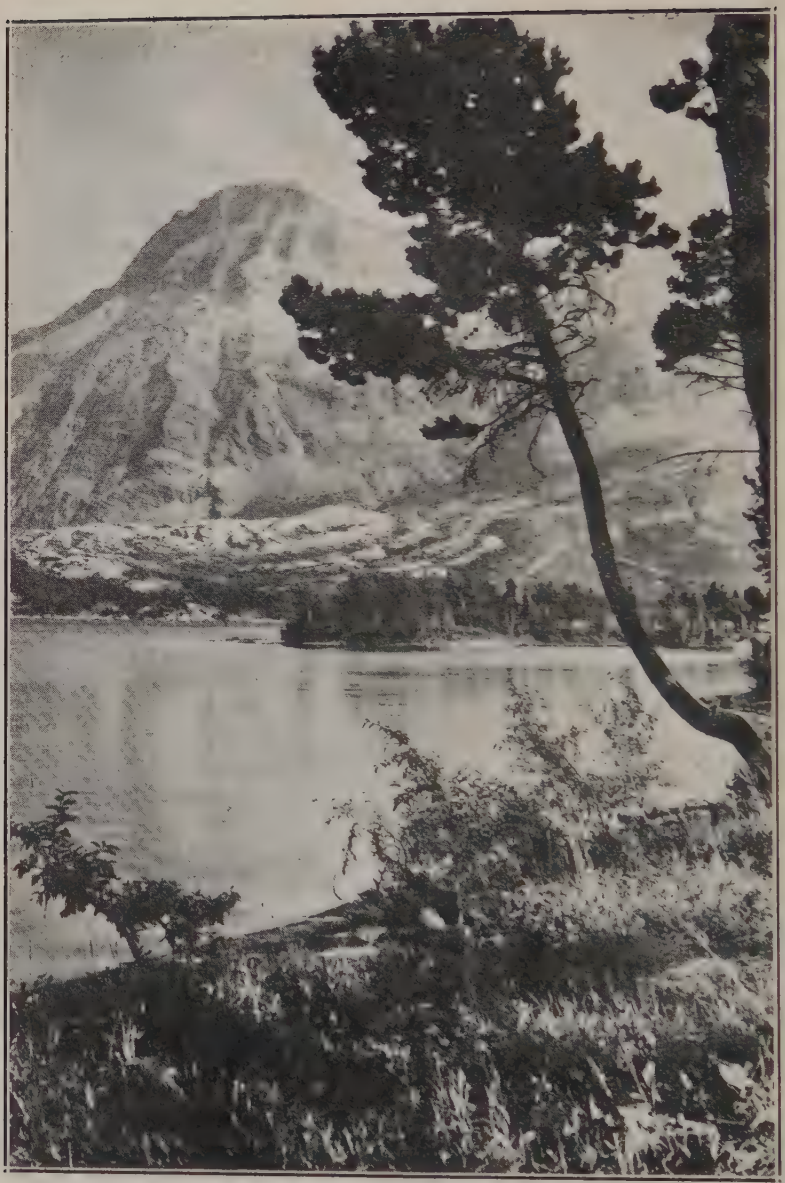
And Chap. 148, Laws of Utah, 1921, reads:

"Desertion of children or failure to provide for his or her minor child or children is a felony and punishable by imprisonment in the state penitentiary. * * *"

FOR many years, the women of the nation sought to have the Federal Statutes with respect to the citizenship of married women changed, and in 1924 this was accomplished. Up to that time, the citizenship of a married woman followed that of her husband. If a citizen married an alien, she became an alien—if an alien married a citizen, she became a citizen. Under the present statute, a woman does not lose her citizenship by marrying an alien, but can lose it only by renouncing it. If an alien woman marries an American citizen, she does not thereby become a citizen, but may become such only by conforming to the procedure outlined, much in the same way as a male alien becomes a citizen, with some slight advantages in the matter of time of residence.

I AM inclined to believe that American women are securing all that they consider to be their rights about as rapidly as they are prepared to exercise such rights. And in Utah, my observation is that we have our full share of "rights", and so far as property rights are concerned, our law-makers have, as I have pointed out, discriminated very definitely in favor of married women. But, after all, will not the advancement of the State and Nation be more wholesome and rapid if all citizens work to one objective, without concern as to the advantage of any group, for

"The woman's cause is man's; they rise or sink
Together; dwarfed or godlike, bond or free;
If she be small, slight-natured, miserable,
How shall men grow?"
(Tennyson—The Princess)



WATERTON LAKE AND MT. VIMY *Photo by Hileman.*

Women in Industry

By Ruth May Fox

JUST how or when it was first discovered that women were inferior to men is not exactly explained. John Stuart Mills, in his essay on the subjection of woman says, "It arose simply from the fact that from the very earliest twilight of human society, every woman (owing to the value attached to her by men combined with her inferiority in muscular strength) was found in a state of bondage to some man. Laws and systems of polity always begin with recognizing the relations they find already existing between individuals. They convert what was a mere physical fact into a legal right which, of course, receives the sanction of society."

HISTORY tells us that ancient Greece, within a century, produced seventy-six women poets, the incomparable Sapho being one of them. As early as the fourth and fifth century B. C. women of the hetaira, because of their friendly intercourse with men became their advisors and counselors. One Aspasia especially is renowned as being the companion of the famous statesman Pericles, and is said to have written some of his best speeches. Scores of others were famous in that distant day in philosophy, geometry, astronomy, and general mathematics. Hypatia, daughter of Theon, a distinguished mathematician and astronomer, became so proficient under the tutorage of her father that she excelled him in his arts.

ROME also produced many learned women. "For nearly fifteen centuries St. Jerome has had the gratitude of the church for his masterly translation, known as the Vulgate of the Hebrew Scriptures, but had it not been for his two noble friends, Paula and Eustochium, who were as eminent for their intellectual attainments as they were for their descent from the most distinguished families of Rome and Greece, there would have been no Vulgate, for they were not only his inspirers in this colossal undertaking, but they were his active and zealous collaborators as well. All of which St. Jerome gladly admitted, and it is refreshing to read in Biblical lore: "She considereth a field and buyeth it, with the fruits of her hands she planteth a vineyard.

BUT it was a long, dark trail from the glory of Greece and Rome to the beginning of the struggle for a renewal of these privileges. During the so-called "Dark Ages" civilization passed through a cloud so dense that education was driven largely into convents. From these, however, women were not excluded. Indeed, they had great opportunities for exceptional training in letters, but under the rule of King Henry VIII the convents were closed, and in lieu thereof, colleges sprang into existence solely in the interest of men. It was enough that women should be "sensible and virtuous."

Only a century ago Immanuel Kant uttered the following: "All abstract speculations, all knowledge which is dry, however useful it may be, must be abandoned to the laborious and solid mind of man."[1]

[1] "Women in Science," Mozans.

NO one denies that women have always been an important factor in the work of the world, since the first home was organized—whether cave or hut. Authorities all admit that they have carried their share of the burdens of life and that it is their right to work to supply their needs, but they have invaded the stage in a new role—competitors with men. There's the rub. If history is to be relied on, primitive women were the first basket makers, weavers, and gardeners. They made the first clay vessels as receptacles for the dishes they must concoct from the various growing things which necessity forced them to experiment with, they must satisfy the hunger of their children. In like manner women became the first physicians. They must heal the sick with the herbs they gathered in the primeval forests. So they became the first scientists. They learned to dress the skins of wild beasts and make them into clothing, for, men, forsooth, weary of the chase must be made comfortable. As one writer says, speaking especially of the Australian aborigines, "Men hunt, spear fish, and sit about." The wives, no doubt, used all their powers of invention to improve the situation in which they found themselves. The care of the babies they loved would impel them to improve their environment."

BECAUSE of that overwhelming idea of woman's inferiority history has not had much to say of her part in industry. Her place was in the home, and important as the home is in the welfare of the race, until recent years it appears the keeper of the home was not considered a worker, notwithstanding the home early became the work shop where the "fine twined linen and goats' hair" were made into garments mostly by women and children.

Coming down to Colonial days the spinning, weaving, and making of clothes for the family was done in the home. Butter, cheese, candles, soap, and many other commodities were the products of the home, in addition women often worked in the fields and sometimes even helped to build their cabins. Later a system of trading came into vogue. Families began to make things for exchange with other families; thus adding to the comfort of living. Occasionally they sold their products for money, although money was not considered an essential in those days. As business increased, the home became a veritable manufacturing establishment where merchandise to supply the public needs was produced.

A LITTLE more than a century ago the great, noisy, whirling, machine age was being ushered in and women and children in large numbers found employment in the factories, where, although the hours were long, it was a novelty and a welcomed change. This work, however, presented a new problem. Although woman's work in the home had been arduous, they could have a watchful care over the children and prepare their husband's meals between times. So here was a serious situation.

Some years ago in a gathering of the National Council of Women of the United States, convened in Washington, D. C., Mrs. Harriet R. Robinson of Nalden, Massachusetts, told this story:

"I went into a Lowell factory when I was eleven years old and worked fourteen hours a day. I had a dear mother who gave me enough to eat and took care that I had sleep enough and so it did not harm me. I went to the factory in the morning at five o'clock, worked two hours and then ran out

for my breakfast, a half hour perhaps. Then I went back for six hours and so the thing went on, until seven o'clock at night. I stayed there for eleven years, until I was married."

This was the lot of many women and children, both in the old world and in America in 1830. But the work put more money into their pockets than they had heretofore received for the same hours of labor, and no doubt the experience put a degree of independence in their hearts, thus awakening ambition, and women began to look about.

HORRIBLE as it is to contemplate, war plays a conspicuous part in the economic interests of women. It creates an emergency in which they are pushed to the fore. This is true of all wars, but we will speak only of the later ones. The Civil war called many women into unusual occupations, but when the war was over they fell back into their old positions, but did not forget their achievements. Not so in the World war. Women proved positively that they could organize and execute plans in fields which before only men had attempted. In that crisis there were few industries that women did not enter, and that, too, at the solicitation of men who changed front very considerably when the war was over. However, women's feet became so firmly planted in industrial soil that it will be difficult to uproot them. Women, having entered into competition with men, naturally demand equal pay for equal work.

Surveys, however, reveal that fifty-three per cent of the wages men receive is the estimated ratio for women in the same kind of employment. Everyone will admit that this is not just, but there are many reasons given. One is that women will accept a low wage reasoning doubtless that a little is better than nothing, that where physical strength is required, it takes five women to do the work of four men; in some cases, three women to two men. That women employees are more expensive than men, they must have more comforts, better sanitary conditions and shorter hours. There is still another phase which perhaps is lost sight of, especially by young women. To them it is often only a temporary job. They are looking forward to marriage, when they will be relieved of daily toil so that really they do not prepare themselves for a life's job as do young men. It is discovered also that while a college education is always an asset, graduates do not like to begin at the first round of the ladder and really get into the technical training that is necessary to fit them for the more advanced positions. So that often the higher salaries go to the girl who, not having the advantage of higher education, has become familiar with every detail of the business or profession.[2]

Again men say that women succeed better in their own groups, or where they manage their own business—to which most of us will agree. Because of these deficiencies one authority says, "Positions of skill, training and responsibility are usually given to men, whereas positions requiring speed and a certain amount of dexterity, but not exceptional skill, are usually held by women. Consequently, women suffer not only from inadequate compensation, but also from fatigue and nervous strain. The conspicuous lack of industrial training among women accounts for this discrepancy."[3]

[2] "Women Professional Workers," Elizabeth K. Abbott.

[3] "Women in Industry in an Introduction to the Study of Labor Problems," Watkins.

Time, it is thought, will remedy this condition. Many industrial concerns, as well as various unions, are giving training. Colleges also are giving attention to vocational guidance with a view of fitting their students for a business or professional career.

THE Women's Bureau, headed by Grace Abbott, credited to have been brought about by the women of the trades' union and supported by other interested bodies, is doing much for women's industrial interests. If women, generally, though they may not have to earn their bread, would interest themselves in working for legislation that would deal fairly with their sex, the wheels of progress would move more rapidly.

It is interesting to note the following helpful suggestion:

"Secure technical training, don't fall into work." "Secure as much theoretical training and industrial experience as possible." "Get a thorough knowledge of economics, sociology and statistics, and also familiarity with the various office devices, used in statistical work—slide rule, adding machines, typewriters, ruling pen, etc."

Another group of professional women working for the interests of women gives the following instructions:

"Get a knowledge of labor from the inside; cultivate tact and accuracy and utilize every opportunity of learning about industrial problems."

Alternate training with actual employment or industrial experience in order that education and experience may supplement each other. Take very thorough university and school of civics training, stressing economics, sociology, and applied psychology.

The last quarter of a century has done much to further the cause of women, and women have done much to improve industrial conditions. They have had a care for the welfare of workers, some of them being themselves mothers, know how to sympathize with the woman who must work to support herself and children. Mothers have been known, because of stress of circumstances, to work nights and take care of their children in the day time, having perhaps only four hours sleep out of the twenty-four. Surely this should be the concern of men as well as women.

THE sweat shop system, bad sanitary conditions, dangerous occupations, may all be alleviated when women, as a whole, unite to eliminate them. The census figures for 1920 show that of the approximately forty-two million persons, ten years of age and over engaged in gainful occupation, about 8,500,000 or twenty per cent were females. There were also forty-six professional vocations in which women were employed. It is safe to say there are many more now—for women stop at nothing. We find them on the sea and in the air and in the wilds of Africa.

Of women who have distinguished themselves in recent years we are proud to name Miss Charlotte Angas Scott, who for many years was professor of mathematics at the college of Bryn Mawr, who it is said followed closely in the footsteps of her famous predecessor, Hypatia.

It would not be fair to single out any one woman from the list who has distinguished herself in the study of astronomy. There are many professors and assistant professors in colleges and universities both in the old world and the new.

The same may be said of women in physics. Scores of women have become experts in the natural sciences and stand side by side with men professors in teaching this study. Women in medicine and surgery are no longer under the ban, but in America and England especially they are looked upon as an evidence of an advanced civilization. Two brilliant American women, Mrs. Lewis and Mrs. Gibson, twins, by the way, have made rare contributions to scriptural literature by their research work in the convent library at Mt. Sinai after many eminent scholars had thought the convent exhausted of its precious treasures.

"But more remarkable than the mere discovery of so many invaluable manuscripts which was, of course, an extraordinary achievement, is the fact that these manuscripts, whether in Syriac, Arabic, or Hebrew, have been translated and notated and edited by these same scholarly women. Already more than a score of volumes have come from their prolific pens, all evincing the keenest critical acumen and the highest order of Biblical and archaeological scholarship[4]

"Miss Dorothea Klumpe, of San Francisco, who after studying in Europe, applied for admission as a student to the Paris observatory, was the first woman to offer herself as a colleague, and as there was no statute against it she was received and given a telescope for her own use and immediately set herself to complete the work began by Madam Kovalesky, who in 1888 was awarded the Rix, Bordin, the greatest scientific honor which any woman had ever gained. One of the greatest honors, indeed, to which any one can aspire. This prize was won in a world wide competition, men as well as women, to the profound astonishment of the committee of the French Academy."

Commenting on the success of women, in business and professions, there is Mabel Walker Willibrant, an eminent lawyer and one time Assistant Attorney General of the Supreme Court of the United States. Miss Margaret Stewart organized a credit bureau in Ogden which is listed as a million dollar business. Judge Florence Allen, once of Utah, now of Ohio, is one of the Chief Justices of that State. Of Madam Curie's splendid achievement in science all the world knows, of whom it has been written: "Never in the history of science have the results of a woman's scientific researches been so stupendous or so revolutionary, and never has any one achievement in science reflected more glory of womankind than that which is so largely due to the genius and the perseverance of Madam Curie."[5]

SO women are coming into what they consider their just rights. They not only have the right to earn money for their own maintenance, but apparently they may frequently support their husbands and children. To be a wage earner and a voter has brought about a marvelous change in the status of women. Opportunity has, no doubt, quickened their intelligence and their ambitions. Just what the results will be is already fore-shadowed. Men are being crowded out of their God given right to work and earn a livelihood for their families, and yet it is not just to say that many women are not compelled to work. It has always been true, that multitudes of women have had to support their children but the criticism is that the industries are crowded with women and girls who work

[4] "Women in Science," Mozans.

[5] "Women in Science," Mozans.

for pin money to the detriment of the home and other would be workers. So instead of being the mothers to whom all the family do homage, women are fast becoming the bread winners and perhaps crushing out the very thing she most admires in men.

However, all are agreed that the transition from slave to helpmeets was necessary and perhaps the pendulum will swing back by and by and the world be made better by the change. In the meantime, women are having the opportunities of proving that they are capable of doing most anything they set their minds to, which, of course is a source of satisfaction to themselves and has been somewhat of an astonishment to men, and they succeed, too, immeasurably. Instead of being the plodders in the business world they are fast becoming foremen, managers of banks, architects, designers, engineers, journalists, lawyers, physicians, executive secretaries, and often the real head of some great institution. But still they have not yet reached the shining heights to which their ambitions lead them. No limitations for women, is what the more ambitious demand.

Windows

By Mary Hale Woolsey

Windows!—They are such joyous things!
—Who does not love a shining casement high,
Flung wide to greet a rosy morning sky,
And let the sunbeams in on golden wings!

And at still twilight, when the sunset's last
Faint colors fade into the gray of night,
—To frame far stars that send their silver light,
Gem-like, to crown a sweet hour slipping past!

Windows! Oh, give me them on every side!
—That I may live abundantly in light,
And feast my eyes on scenes of beauty bright—
On high inspiring hills, and valley fair and wide.

* * * * * *

And as my house needs windows, so my heart
Requires light and needs an outlook fair;
I would have *Love* to glow forever there,
And *Loving* be of life the better part.

Then, so that I, as onward seasons roll,
May see God's handiwork in all around—
And have a *Light* to lead me, heavenward bound—
Let Faith shine through the windows of my soul!

Joseph Smith—Genius or Prophet

By James L. Barker

II

BUT how do these respective organizations compare as machines?

In primitive times, bishops were nominated by superior authority, but the wishes of the body of the Church were ascertained concerning those who were to minister unto them: "Owing to the exceptional authority of the Apostles, the selection of the clergy in the beginning was left almost entirely in their hands, though even then the Church's wishes were first ascertained. * * * Members of the lower clergy were selected by the bishop, information being previously sought as to the Church's feelings."[6]

Early in the fourth century, Athanasius says that he was elected (A. D. 326) "by a majority of our body (the bishops) and with the acclamation of all the people."[7]

Maclean also quotes the Testament of our Lord, 1:20, the bishops "being chosen by all the people according to the will of the Holy Ghost."

This condition, however, was not to continue, the Council of Laodicea (A. D. 380) reached the decision that "the choice of those to be appointed to the priesthood shall not rest with the multitude."

Thus the laity lost their privilege of voting to sustain the ministry, and, after this time, the church members secured no voice in the selection of those who were to preside over them.

During the time of the Great Schism, the Council of Constance declared:

> 1. "That the Council of Constance legally assembled in the name of the Holy Ghost and constituting a presiding council over the militant Catholic Church, has received its authority immediately from Jesus Christ, to which authority everyone, no matter what his rank or dignity, be it even that of the Pope, is bound to obey, in all things concerning faith, etc. 2. and whosoever, of whatever rank and dignity, be it even that of the Pope, who stubbornly refuses obedience to the decisions of this Council or the decisions of any other council regularly assembled, * * * shall be subjected to a suitable penance and fittingly punished * * *"

Nevertheless, the papcy was to triumph. It was forbidden by Pope Pius II to appeal from the decisions of the Pope to a general council (1459). And a bull of Leo X (1516) affirmed that "The Roman Pope has the right to call, to postpone and to dissolve all councils." And the fourth session of the Council of the Vatican, July 18, 1870, decreed:

> "In agreement with the received traditions since the beginnings of Christian faith, we teach and declare to the honor of God * * * that the Roman Pope, when he speaks *ex cathedra*, that is in the exercise of his office as shepherd and teacher of all Christians by virtue of his high apostolic authority * * * that he then possesses infallibility through the divine support promised in Saint Peter * * * and that therefore such decisions of the Roman Pope, in and of themselves, and not first after approval of the Church, are unchangeable."

It is essential to note that after the Council of Elvira officers in the priesthood were no longer submitted to the approval of the people over whom they were to pre-

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[6] Funk, *A Manual of Church History*, p. 56.

[7] A. J. Maclean in *Encyclopedia of Religion and Ethics, Laity.*

side; after this time when unfit candidates were chosen for the ministry, the people, having lost their means of protection were unable to rid themselves of negligent or worldly priests; if liberty of conscience was infringed upon, they no longer had any efficient means of protesting. The power and authority concentrated in the hands of the priesthood by the action of the Council of Elvira, was placed in the hands of the Pope by the Decree of the Council of the Vatican in 1870. In matters of morals and faith the Pope is now theoretically supreme. If he should disagree with the entire Church, he would be right and they would be wrong. Since the Council of Elvira, the clergy, and since the Council of the Vatican, the Pope—the people being without a voice in their selection and having no vote in any church matter, doctrinal or otherwise—have been unlimited in their authority.

This idea of authority is correct in part. If no one had accepted him, Jesus would have been the Son of God. Had he been rejected by all, Peter would have possessed the authority bestowed upon him by Jesus and would have been the chief of all the Apostles and a prophet. On the other hand, a Supreme Pontiff, like a despotic monarch, may do what he pleases, and no one may question the rightfulness of his actions. As the *vicegerent* of Christ, the Pope has in times past issued bulls for the stamping out of heresy and sincere men, following the best light they had, have been burned.

THE Christian life is premised on free will, but such bulls and acts compelling the human conscience nullify free will, and make it, as it were, non-existent. They strike at the fundamental condition of a religious life. Whatever machinery the Primitive Church possessed—voting to approve their bishops, etc.—that might have prevented the compelling of the human conscience, the Catholic Church has lost, and I know of no machinery that it has either invented or restored to take its place.

A sharp line has been drawn between clergy and laity, and the clergy has been largely entrusted with the religious thinking of the laity, deciding what the laity shall read and how and what they read shall be interpreted.

Therein, too, is a principle that is partly right: no man may change a physical law according to his fancy. A true religious principle will be true whether accepted or rejected. But with the monarchical idea, seen above, it has given rise to all kinds of compulsion. The Catholic Church has evolved nothing to safeguard human liberty, the exercise of Christian free will, and freedom of conscience.

LUTHER had an entirely different view: Scripture was not to be interpreted by the Fathers, but the Fathers were to be judged by their agreement or disagreement with Scripture; Holy Scripture is its own interpreter and needs no formal explanation by Church Authority; the individual conscience is responsible to God alone in all matters of faith and life. Except distant revealed authority, these principles reject all authority, and even distant revealed authority is subject to individual interpretation. Together with the belief that the congregation should decide who shall preach, baptize, etc., these doctrines assure theoretically the most complete individualism, the purest democracy. But in safe-guarding hu-

man liberty, the exercise of free will, and the untrammelled choice of the conscience, all principle of authority is sacrificed.

The development of the constitution of the Catholic Church has been consistent with the theory that the Apostles "derived their authority direct from Him immediately," and the government of the Lutheran Church is in harmony with the theory that they derived their authority "from the people to whom they were to minister."[8] One conception represents the principle of absolute authority, and the other of complete human liberty and individualism. The two principles, though antagonistic, should find their expression in all Church government.

THESE principles were reconciled in the Primitive Church: Christ called the Apostles, the people did not call them, and the Apostles did not choose Him; however, before a bishop could act he had to be accepted by the Church over which he was to preside. If Joseph Smith is a prophet, it is because he was called of God, and the acceptance or rejection of his message in no way affects the authority of his priesthood (or that of his successors) and herein the principle of authority is operative. But Joseph Smith could not be the president of the Church without the approval of the Church over which he presided. Moreover he provided for his possible recall twice a year, because the president of the church must be sustained in conference assembled twice annually. And just as Peter presented the matter of the observance of the Jewish law to the "apostles and elders" and the "multitude" and all these came to a decision, so under the plan revealed to Joseph Smith, any decision of the Twelve Apostles concerning important doctrine is presented to the priesthood and the members of the Church for their assent.[9]

Those to be ordained to the priesthood or to be set apart to administrative offices in the Church, bishops, presidents of stakes, etc., are nominated by their respective superior presiding officers of the Church, herein the principle of authority finds its expression. Before any of these officers enter into the activities of their office, the people over whom they are to preside, vote to accept or reject them. Further, the people are given opportunity, four times a year, either to sustain them or to recall them; and twice a year they vote to ratify or reject new nominees and to recall or sustain the highest officers in the Church. Herein the people exercise the principle of human liberty and democracy, always carefully safeguarded in the Scriptures.

THE Council of Elvira, in deciding that the choice should not be left to the "multitude," had in mind, perhaps, possible or actual conflict in the decisions of the superior nominating clergy and the laity. If such a conflict did not arise in the Council of Jerusalem and if it has been exceedingly rare in the Church today, it is because a means of unification has been present. "Another authority, it is true, seems to hover over the community of the disciples of Christ: it is the authority of the Holy Ghost. Nothing is more remarkable than the frequency with which the Holy Ghost is mentioned in the acts of the Apostles. Everything that is done of importance in the new Church is attributed to the Spirit."

[8]See quotation, p. 523, Oct. *Relief Society Magazine.*

[9]Acts 15:6, 12, 22.

"The name of the Holy Ghost is one of the first words found on the lips of Peter at the moment when he speaks for the first time before the Disciples assembled to replace Judas. It is from the Holy Ghost that the Apostles receive the Gift of Tongues. It is to the influence of the Holy Ghost that Peter attributes all the super-natural manifestations of the Day of Pentecost. The Apostle will reproach Ananias for having lied to the Holy Ghost and Saphira for having tempted the Spirit of the Lord. The first martyr, Stephen, will be characterized as a man full of faith and the Holy Ghost; the Spirit of the Holy Ghost will speak by his mouth. Later we shall see the Holy Ghost setting apart Paul and Barnabas, and preventing Paul and Silas from passing into Asia. This Spirit is moreover represented as a Spirit of peace, of beauty and of joy." (Acts 13:56.) "Under its influence and under the paternal authority of the chief of the Apostles, the growing community is organized and develops like the most united of families."[10]

When the Apostles, by thought and discussion, had arrived at a decision, they were entitled to the inspiration of the Holy Ghost, confirming or disapproving their conclusions, and the multitude was entitled to the same inspiration by the same Spirit in voting their approval or disapproval, and all were in full possession of freedom of the will as to whether they would act in harmony with the will of God, as revealed by the Holy Ghost. However, if "the era of public revelation (was) closed with the death of the last one among them (the Apostles)," there is no longer any unfailing source of truth to serve as a principle of unity in the decisions of priesthood and laity, and to harmonize the exercise of the principles of authority and human liberty.

IF Joseph Smith taught, not that the head of the Church would be infallible, but that inasmuch as he followed the inspiration of the Lord, he would make no mistake; that the Council of the Twelve would be entitled to the same inspiration of the Holy Ghost as the President and his Counselors and would be called upon to ratify or reject nominations and revelations given to the president; that the priesthood in general would be called upon to do the same thing; and the masses of the people be called upon to vote in harmony with the inspiration of the same Spirit—if he taught this, knowing that no such spirit was to be given and expecting unanimous action without it; then he was guilty of a great absurdity; but, if he taught it, knowing that the Spirit would be given, he was reestablishing an absolutely essential element in the government of the Church, without which there would have been no Primitive Church, that is, there would have been no Divine Church; and if the Church plan of Church government, guided by the Holy Ghost, has worked satisfactorily for a hundred years in our time, with unity of thought and feeling and action, it is because Joseph Smith did not "invent" it, or obtain the idea through scholarship, but received it by revelation and authority.

SOME Protestant churches and at times some Catholics have made commendable efforts to seek inspiration and to follow the inner guide—Quakers and Methodists—have been among the most suc-

[10]Mourret: *Les Origines Chretiennes.* pp. 37-38.

cessful.[11] The Catholic Church has evolved the doctrine of the infallibility of the Pope, but whether this infallibility in matters of doctrine and faith be brought about by revelation or by some other means it is shared by him alone.

Further, Joseph Smith declared: "That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. * * * No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—reproving betimes with sharpness, when moved upon *by the Holy Ghost;* and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death."

JOSEPH SMITH'S plan also provides the means of bringing an Apostle, or a president of the Church to trial before the Church courts, and Apostles have been tried and excommunicated. The plan he established provides for the harmonious operation of the contradictory but necessarily co-existing principles of authority and human liberty in Church government; and the plan has functioned in all weathers, quiet and rough, for a hundred years! The Church government installed by Joseph Smith has all the merits of a benevolent despotism and of a complete democracy, and none of their defects. Did he invent it? Did he restore it by scholarship? Obviously he could have done neither. Then, he received it as a revelation from the Lord. Certainly, less perfect plans cannot be from the Almighty, because man could not do better than an omniscient deity.

THE change from a self-supporting to a paid ministry has been fraught with a grave consequence. The anger of the Savior was aroused by the hypocrisy of the Pharisees and Sadducees and he instituted an unpaid ministry to lessen the evil. In the early Christian Church, "many of the clergy supported themselves on their patrimony, or followed the example of St. Paul (Acts 20:34) in working for their living, either in the fields, or at a trade or otherwise. Some bishops, indeed, gave so much time to their worldly business that Cyprian (De lapsis, 4) was led to complain, and

[11] A direct experience of truth came to Fox through these "openings" as he called them. "I heard a voice which said, there is one even Jesus Christ, which can speak to thy condition; and when I heard it, my Heart did leap for joy. * * *"

John Wesley: "I felt my heart strangely warmed, I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." (While listening to the reading of Luther's preface to the epistle to the Romans.) *Encyclopedia of Religion and Ethics.*

the Council of Elvira (circa 300, can. 19) to decree a prohibition."[12]

In the following period, "The poorer clergy mostly continued to earn their living by manual labor. In the *Statuta ecclesiae antiqua,* a collection of canons which purports to have been drawn up by the Fourth Council of Carthage (398), but which was really composed in the fifth century in Gaul or Spain, home-work or agriculture is actually made obligatory on the clergy. On the other hand, commercial undertaking which Constantine had promoted by abolishing the duties to be paid, were forbidden the clergy by Valentinian III, under pain of the loss of clerical privileges. In spite of this, the wealth of the Church grew steadily, especially on account of the right to receive legacies which had been granted her by Constantine. According to Roman practice, the revenues were divided into four portions, of which one went to the bishop, another to the rest of the clergy, whilst the other two were devoted to the maintenance of ecclesiastical buildings and the relief of the poor. In Spain three portions only were made, there being no special provision for the poor, and an identical custom probably prevailed in Gaul."[13]

To the professions of the rich young man that he had kept all the Commandments, including, "Thou shalt love thy neighbor as thyself," Jesus replied: "If thou wilt be perfect, go and sell what thou hast, and give to the poor * * * and, come and follow me," thus testing his sincerity.

With a paid ministry, there is little to test sincerity. A Catholic or a Protestant may be a candidate for the ministry, prepare for it, and aspire to the highest honors in the gift of the church. Any priest or pastor may perform his ministry from sincere devotion to Christ, or, on the other hand, theoretically, he may do it as a means of livelihood, just as his brother, to gain a living, may become a lawyer. Younger sons have often been made bishops for purely worldly reasons. The Catholic and the Protestant Churches have lost the safeguard of sincerity established by the Savior, and have found perhaps nothing to take its place.

A CHURCH should provide tests of the sincerity of those who teach moral and spiritual truth. In the Church founded by Joseph Smith, the sincerity of the members is tested by the unpopularity of the church and by tithing; and the work of the priesthood, with the exception of a few, is entirely unpaid; the sincerity of all those who receive some remuneration has been previously tested over a period of years by the payment of tithing and unpaid service in the priesthood, at home or in the missionary field. Further, why be insincere? It is impossible for any one to be a candidate for an office to seek advancement, and, if advancement comes, it brings only opportunity for more unpaid service. Thus, by removing all selfish main-springs of action—desire for gain, ambition—sincerity has been safe-guarded on every side. Without sincerity, religion is a vain word; but outside the Church, no religious organization has any machinery for adequately testing it.

MOHAMMEDANISM has been characterized as the religion of submission, and, Christianity, as the religion of collaboration with

[12]Funk, *A Manual of Church History,* vol. 1, p. 57.

[13]Funk, *A Manual of Church History,* vol. 1, pp. 175-176.

God. The greater the number actually engaged in active collaboration in the work of the Church, the more typically Christian, the Church. The historical Churches have drawn a rather sharp line between clergy and laity, and the limited number of the clergy alone are entrusted with the work of the Church.[14]

In the Church plan given through Joseph Smith, all men of good will are engaged in the service of the Church. For instance, in the tenth ward in Salt Lake City, there are about five hundred active Church officers, and every member of the Church in any ward has the opportunity all the time of being in training for service or actually serving in an organized way.[15]

THE most noted men of science are usually known for but one or at most two or three great discoveries. In the evolution of human institutions any individual man has usually played but a very small part. The Constitution of the United States, for example, is the work of a convention, based on all preceding theoretical discussions and English and American governmental institutions. In developing these institutions the contribution of any individual, or of any brief period of time, is either almost insensible, or brought about in part by the force of circumstances, such as the calling of two burghers by Simon de Montfert from each town, thus laying the foundation for government by representation in the House of Commons.

Civil institutions have been of slow growth and no plan of government, civil or religious, made out of whole cloth by any individual has rarely or ever possessed great merit or even the elements of success. The strength of the church organization given by Joseph Smith is so extraordinary and so unprecedented that it is well-nigh inexplicable. It harmonizes what is known concerning the organization of the Primitive Church, reconciling the contradictory principle of authority and the liberty of the individual, and even illuminating details of practice in the Primitive Church, such as calling an Apostle an elder, such as an elder presiding over a church, etc.; it guarantees to the greatest degree known, the sincerity of its members and its officers. It enlists the maximum number in the service of the church, and like the Primitive Church, secures unity through the direction of the Holy Ghost. More plausible than the assumption that Joseph Smith invented the organization or that he restored it as the result of his own scholarship or the scholarship of others, is the acceptance of his testimony that it was restored and revealed from Heaven. He had not only " a strong mind," but was a Prophet of the Lord.

[14]There is some tendency recently in various churches to enlist the services of a limited number of the laity.

[15]The effectiveness of the Church organization in realizing the love of God and man, rendering mutual aid and dispensing justice, and taking care of the poor, belongs in this discussion, but will not be treated here.

The Rapids

By Elsie C. Carroll

CLAIRE'S first reaction to Great-aunt Diantha's prim little note was pleasant. Simultaneously with her recognition of the wavering signature, had rushed memories of sedate beds of bachelor buttons and marigolds against the white frame farmhouse, cackling hen, lowing cows, fresh-baked salt-rising bread, golden squares of comb-honey, and a hundred other things that had made her childhood visits to Aunt Diantha's treasured patches of purple.

But swiftly upon the heels of this first reaction came another—not so pleasant. What would she, with her work and all her civic and social obligations, and above all with that strange, intangible gulf widening between herself and Phil—what would she do with Aunt Diantha as a guest? Aunt Diantha was of the old school. Being past eighty she could not be expected to understand or sympathize with the work of a modern woman. Furthermore, she was alert and penetrating. She would be sure to sense that Claire's matrimonial barque was not sailing upon perfectly smooth waters, and Claire could not bear the thought of having this fact broadcast among her relatives and friends.

Her quandry was interrupted by her ten-year old daughter Angela who burst into the room.

"Mother, may I go over to Monna's?"

"But, Angela, you were over there all morning, weren't you? When I 'phoned from the studio to remind you of your dancing lesson, Nellie said you were over to Blake's."

The child's face fell.

"You don't want to live over there do you?"

"Oh, but Mother, you ought to see how cute the twins are, and Harold and Flossie too. Monna and I play we are the mothers. I have Flossie and one of the twins and she has Harold and the other and we—"

"Well it seems to me that Mrs. Blake has enough children of her own without you as an extra one all the time."

"But I help Monna tend them—and it's the most fun—and it's too lonesome here with nothing to play with—but—"

"Well, Angela, I like that! Nothing to play with! There isn't a little girl of our acquaintance with more —"

"But Mother—I mean—well, it's so much more fun to play with the babies. They're the cunningest things. You should have seen the twins this morning. Frankie—"

"You can't go just now. You must help me get the guest room ready. We are going to have company, and Nellie has all she can do getting things finished up for her vacation."

"Oh, goody! Whose coming?"

"Great Aunt Diantha from down in Virginia. She is coming to a convention of the daughters of the Civil War and will stay and visit us afterwards."

"Oh, goody, goody! You've told me about her house with all the good things to eat and the eggs to hunt and the funny quilts made out of everybody's clothes."

AUNT DIANTHA came Wednesday evening. The conven-

tion started the next day. To Claire's surprise, when she had broken the news of their guest to Phil he had seemed pleased.

"She's that brisk little black-eyed woman who gave us the encyclopedia for a wedding present, isn't she?" He even offered to go to the station to meet her when Claire lamented that she'd have to get Jake Baxter to go, as the meeting of the Civic League would not be over by seven o'clock.

"Couldn't you cut your meeting this once?" Phil had asked with the note of irritation that marked his attitude toward so many of Claire's activities of late.

"Not this one," she had replied. "I'm to make my report on the survey we have been making of the opportunities for women in the various businesses and professions of today."

"Then I'll meet her," he had said with decision. "It wouldn't be civil to let that poor old lady who has scarcely been in a big city in her life be met at the station by no one but a strange kid—and as reckless a driver as Jake Baxter."

WHEN Claire returned from her meeting, Aunt Diantha was there. Phil had lighted the fire in the living room grate and he and the old lady were seated cozily before it. Claire felt a surge of gratitude. When he could be such a dear, why was he continually making her feel uncomfortable by his lack of appreciation of her work and the things he was interested in.

"Lawsy me, Clary, how young and pretty you look," Aunt Diantha had greeted Claire. "It doesn't seem posible that you are thirty-five years old, and as Philip has been telling me, that you have a half grown girl of your own. I marvel at the way you girls of this age keep your youth when you are so busy at so many things."

"Perhaps that is the secret," Claire suggested. "We have so many more things to be interested in than our mothers and grandmothers had."

"Mebbe so, mebbe so," the little woman conceded, her dark eyes searching the face of the younger woman critically. "But sometimes I wonder—"

What she wondered was left for the time being as at that moment Angela burst like a young whirlwind into the room.

"O—Mother—Monna's mamma has a new baby. I don't see why we—"

Seeing their visitor she stopped.

"Angela," said Claire, "this is Aunt Diantha Goodrich. Mother has told you about the good times she used to have at her home."

"O, that is where you used to make butter and cheese and hunt eggs and sew quilts, wasn't it?"

"Yes," laughed Claire, "and ate salt-rising bread and home-cured ham and fresh comb-honey."

"Mebbe this little girl would like some of Aunty's home-made butter and comb-honey for her supper. I brought a jar of each along," said Aunt Diantha briskly.

"Let's have supper right now," pleaded Angela.

AUNT DIANTHA had been with the Parker's a week. Claire had arranged her work so as to give the two days of the convention to her guest. She had accompanied the old lady to her meetings and between times had visited with her various places of interest in the city. Aunt Diantha was as enthusiastic as a child."

"I have always tried to keep up to date in my reading," she re-

marked one evening, "but lawsy me, without actually seeing what's going on in the world it's hard to realize how things are changing. I can hardly believe the world I lived in when I was your age and this progressive world of yours, are the same."

"I suppose there *have* been great changes," said Claire, "especially for women." She had been wanting an opportunity to let Aunt Diantha know that while she was welcome to prolong her visit as long as she liked, that she could not expect her niece to continue to spend all her time as hostess.

"For instance," she continued casually, "I suppose in your young days it was quite an unknown thing for a woman to have a business or profession of her own as I do."

"Lawsy me, such a thing had never been heard of. There was only one profession for a woman; that was homemaking."

"The one profession," Phil remarked dryly from behind his paper, "that will soon be going by the boards."

Aunt Diantha darted a questioning glance from Phil to Claire and the latter felt ill at ease.

"Just what is your work, Clary? I never have known much about it." She seemed eager. "I've been terribly interested in reading articles in the magazines about the things women are doing."

Claire had been afraid Aunt Diantha would be too old-fashioned to appreciate a modern woman's point of view and her obligations.

"You know, I was reading just the other day," the old lady went on," about all the marvelous changes that have come about for women in the last hundred years. Instead of being nothing more than household drudges as they used to be, now, this article said, they are working side by side with men in almost every phase of life. It made me wish, almost, that I was young again. But what is it that you are specially interested in, Clary?"

"I have a studio down town where I teach interior decorating and other phases of applied art. It's very fascinating. I have more than fifty students enrolled this year." Her eyes glanced uneasily at Phil.

"Lawsy me," exclaimed Aunt Diantha, "it must keep you busy—taking care of Philip and Angela and keeping up your home, and belonging to all those clubs you were telling me about."

"It does, of course," Claire conceded, expecting to see Phil's paper lowered. "But it's interesting and important, and after all that's what life is for. I have help of course. Nellie who helps me in the house is having her vacation this week. But the two assistants I have at the studio have been running things the last two days. I'll have to go down tomorrow, though, and see how things are coming."

"Isn't it time Angela was home?" Phil asked abruptly. "Where is the child, anyhow? When Nellie is gone she never seems to know when it is time to come home."

Again Aunt Diantha's bird-like glance darted from Claire to Phil. Claire was sure she sensed something of the rift that was widening between them.

"I'll call her," Claire said, rising and going to the 'phone. "She ran over to Blake's a while ago."

"Is that the neighbor with the twins and the little new baby she is always talking about?" Aunt Diantha wanted to know.

ALTHOUGH Aunt Diantha had commented upon Claire's youthful appearance the evening of her arrival, before the second week

of her visit had passed she had detected the tired, worried lines that showed when her niece was not freshly made-up, and that her glowing color and smoothness of skin were the results of "applied art" rather than of youth and vigor.

The old lady had become very thoughtful. She was trying to help about the house since Nellie had written that she was going to be married and would not be back, and one of the assistants at the studio was ill. Phil seemed chronically irritable. Two evenings in succession he telephoned he would not be home for dinner and had not come in until—well, Aunt Diantha wondered at what hour. Her feminine instinct told her that Claire was worried.

Besides Claire was over-crowded with committee work. The chairman of the project committee of the Allied Arts Club of which she was president, had fallen down on her work and Claire had had to step in. She had also had to fill in with a paper for another club because the expected lecturer had failed.

One evening she came home so tired and haggard that Aunt Diantha was alarmed.

"Lawsy me, Clary, you look like a rag. What is the matter?"

"I'm tired, that's all," and Claire began enumerating the tasks and irritations of the day.

"Well I should think you would be. All that's enough to kill two or three women."

A grim determination suddenly came into the old lady's face.

"Now you lie right down on the couch and I'll get you some hot milk and toast, then I'm coming in here and give you a downright lecturing I've been saving up for some days.

When she reappeared with a tray Claire asked:

"Isn't Angela here? Hasn't Phil —been home?"

"Angela's still over to Drake's," the old lady said seating herself beside the couch. "The way she's wrapped up in those babies is pitiful. It seems a shame a little thing as wild over babies as she is, can't have some in her own home and not have to go off to the neighbors for the companionship every child has a right to. And as for Philip, he called up a little while ago to see if you were home yet. When I told him you hadn't come he said to tell you he would be going over to Bellview this evening and might not be back until morning."

Claire put the bowl of hot milk down. The old lady noticed that her hands were shaking, and that a look of fear had leaped into her unhappy eyes.

"Lawsy me, Clary, I guess it gets pretty monotonous to a fine man like Philip to come home night after night and find his wife either out to a club meeting or so tired from her business that she isn't any kind of companion for him. Men are not made so they appreciate things like that, even if the things their wives do are clever and important. I've been wondering, Clary, if you modern women with all your advantages and opportunities might not mebbe be running away from the most important things in the world, into mighty serious danger."

The old lady wasn't sure Claire heard, for she suddenly asked,

"You—you are sure—he said—he was going to Bellview?" and she burst into tears.

"O, Aunt Diantha—you are right," she sobbed hysterically. "Of course there is nothing in the world that matters so much as Phil and Angela—and a real home. I've been blind, and now I can see—but—it is too late."

The old lady tried to soothe her.

"What do you mean to late?"

"I have known that Phil didn't approve of my doing so much outside the home, and—that—he was becoming interested in that—"

"Now you just calm yourself, Clary, and pull yourself together. I don't believe it *is* too late—he just said—he might go."

Before Claire could protest the little old lady was at the telephone giving Phil's office number. The seconds that elapsed before the answer came, seemed interminable to Claire.

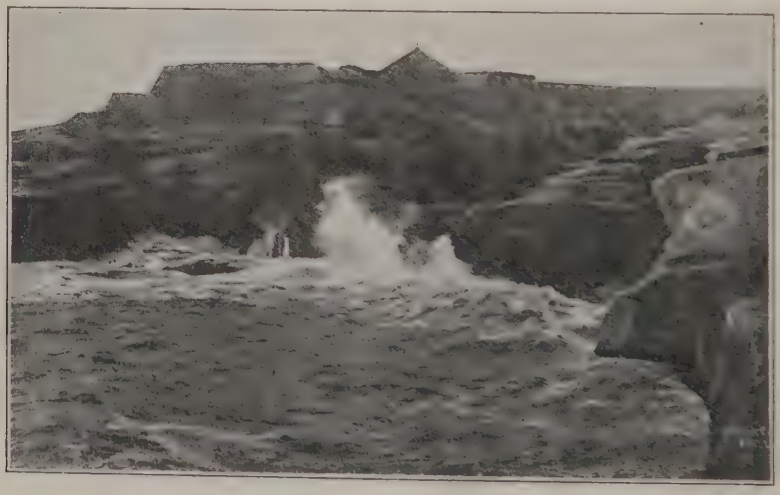
"Hello. Is this Philip? Lawsy, I'm glad you are not gone. Come home quick. Clary is sick and wants you. Yes. Yes."

"He'll be here before you get your eyes dried, he was that worried and excited. And I hope, my dear, that you take his hand and steer clear of those rapids that are before you."

"Thank you, Aunt Diantha. I'll write my resignation to two or three clubs right tonight and will turn over the active part of the studio work to Margaret. I never realized until lately that the modern woman *may* make of her advantages and opportunities a real stumbling block to her own happiness. I want all that this age has given to women, but I also want more than anything else the blessings of real wifehood and motherhood that I have come so near to losing.

"Will you call Angela, Aunt Diantha? I wonder—what she would think if I should tell her that—maybe God will send her a little brother or sister soon?"

The little old lady's eyes were shining when she took down the receiver again, as she heard Phil's eager step coming up the walk.



SUNNSET CLIFFS, CALIFORNIA

There's a spot in my heart where fond memories dwell, deep in the heart of Nature's rugged beauty—Sunset Cliffs.

There the ocean roars, the wild waves dashing themselves upon the rocky coast line of California.

The deep blue and green shades of the mighty ocean blend in the myriad of hues of Sunset Cliffs. At twilight when the sun is sinking over the horizon, these rocky shelves resembling stairways for mythical giants, glow their prettiest.

One stands entranced by the beauty spot, speechless with wonder at the marvels of Nature.—*Glen Perrins.*

The Dawn of Hope for Saint and Sinner in the Life to Come

By J. H. Paul

III. The Future State of Unbelievers

FORMER established conclusions, quite generally held, as to the supposed fate of unbelievers in the world to come, a few of which were noted in the two previous chapters, have been largely disregarded by the advanced thought of our own time, probably not being held by any considerable number of people today. Yet it is surprising to discover how much of this kind of material our own century presents, most of it, however, dating back from thirty to fifty years.

Recent Representations of Future Woe

THE late Dr. Gardiner Spring, eminent American divine, draws pictures of the wrath of "the omnipotent and angry God, who has access to all the avenues of distress in the corporeal frame"—pictures almost as terrible as anything that medieval times can offer.

The celebrated John Henry Newman, whose writings have exerted a profound influence on modern thought generally, says of a lost soul that it "is in hell—in the beginning of those torments in which his body will soon have part, and which will never die."

Mr. Spurgeon, a famous recent writer and preacher, in graphic and fearful sermons, speaks of the torture of the soul to be followed by the un-ending agony of the body: "In fire exactly like that which we have on earth thy body will lie, asbestos-like, forever unconsumed, all thy veins roads for the feet of Pain to travel on, every nerve a string on which the devil shall forever play his diabolical tune of 'Hell's unutterable Lament'."

Supposed Fate of Heathens and Infants

AS to the supposed fate of the heathen and of infants, Calvin makes the following admission: "That the fall of Adam should involve so many nations with their infant children in eternal death * * * is, I confess, an awful decree," which he yet justifies on the doctrine of divine predestination,—holding that "eternal life is foreordained for some, and eternal damnation for others." (Institutes, Book III, 24:12).

The Lutheran doctrine teaches that "after the fall of Adam, all men are naturally born in sin; that is, born with evil desires; * * * entailing the wrath of God and eternal death on all who are not regenerated by baptism," etc. (Augsburg Confession).

"This depravity of our nature," writes Mosheim, "although it is involuntary in us and derived from our first parents, is nevertheless imputed to us as sin in the chancellery of heaven. Wherefore, if no other sin were added, we should be exposed to divine punishment, on account of this depravity itself."

"To send the gospel to the heathen," said the American Board of Foreign Commissioners for Foreign Missions some fifty years ago, "is a work of great exigency. Within the last thirty years a whole generation of five hundred millions

have gone down to eternal death. * * * The heathen are involved in the ruins of the apostasy, and are expressly doomed to perdition. Six hundred million deathless souls on the brink of hell!"

"In the upshot," says Henry, "it comes to this: that not only fifty thousand go daily, as one missionary from China writes, down to an endless hell, but the great bulk of mankind for the four thousand years before Christ came and for the two thousand years since he came have gone there * * * doomed to abide there forever, for not believing in a Savior they never heard of!

"These monstrous notions I have not a moment's hesitation in rejecting; they contradict the eternal principles of righteousness. No tradition, no amount of historical evidence, no authority of any sort, can rightfully establish the divine origin of a religion which propounds to our belief things so absolutely contradictory to reason and conscience. I would sooner be an atheist than accept them. Better a chance-medley universe than one controlled by a Supreme Being capable of creating millions of human creatures with a predetermination to condemn them to everlasting misery."

Alarmed at the consequences of the doctrine of endless suffering, several modern sects (the Christadelphians, and others) have arisen which declare that the people who heard not the gospel in this life cannot be judged by it in the hereafter, and shall, therefore, never be resurrected. But this view is a very doubtful improvement on the former belief, since it presents, instead of an endless life in misery, the alternative of endless annihilation in death. Such a choice it would be difficult to make, either condition being about as intolerable as the other, and neither offering any hope to the yearning spirit of every child of the Most High.

A Vanishing Theology

GOING still further back we come upon pictures, today disregarded, of fiendish cruelties inflicted by the *wrath* of God, drawn by the fancy of Pollok in his "Course of Time," discredited now, the lake of burning fire into which sinful souls are to be plunged, there to burn forever without being consumed; ignored is Bishop Jeremy Taylor's celebrated discourse on "The Pains of Hell;" discounted are Dr. Isaac Barrow's portrayals of sufferings that transcend the powers of the imagination to conceive.

In like manner the frightful energy with which Jonathan Edwards exhibits the supposed torments of the damned; the intense expression that another New England divine, Dr. Samuel Hopkins, has given to the strange idea that the Most High delights in beholding the sight of the endless agonies of lost souls, and the similar astounding notion that the spectacle will also be "most entertaining" to the saints, affording them "the highest and most ineffable pleasure"—these and numerous similar beliefs devoutly held a century or more ago, most men now probably regard as only the fanatical, extreme, and mistaken views of intensely wrought-up religious zealots of past ages—views not held today, perhaps, by any considerable number of Bible students.

Views of Early New England Divines

PORTRAYALS of the future suffering of unbelievers probably reached their climax among the early Puritans. Biographers say that when the celebrated divine Jonathan Edwards would describe the supposed tortures of lost souls, adding that these torments would continue, "not for one minute, nor for one day, nor for one age, nor

for two ages, nor for a hundred ages, nor for ten thousands of millions of ages one after another, but forever and ever, without any end at all," whole congregations, believing, as they did, the truth of every word, would rise to their feet, smiting their breasts, shuddering, and groaning.

Puritan preachers of a later period seemed to revel in the idea that the joys of the blessed were to be deepened and sharpened by beholding the sufferings of the doomed. This followed from a theory that "the sense of the opposite misery intensifies the relish of any joy or pleasure"—a shocking notion first put forth, it seems, in the 13th century by St. Thomas Aquinas, who said: "In order that the saints may enjoy their beatitude more richly, a perfect sight of the punishment of the damned is granted to them."

"The sight of hell torments," argues Edwards, "will exalt the happiness of the saints forever * * * it will really make their happiness greater * * * will make them prize it more."

A Case in Point

NOT many months ago I stood beside the bier of a friend who, in a moment of insanity, had taken his own life. He had been always a consistent student of nature, and had laid aside a musical career in order that he might improve his mind by learning what he considered to be eternal truths—certain rational, lofty, enduring principles that he had perceived to underlie natural phenomena. He had learned much, imparted much to others; but I felt that he had received far more than he had given. His life seemed, therefore, to be incomplete. For he did not work at religion; perhaps had little faith in it; and the great question, among all who knew him, was this: What, in the life to come, shall be his fate and portion?

There was so much more that he yearned to know, so much also that he would have liked to pass on to others. Interrupted here in the very midst of his work, there is so much that he must yet do that it seems to me he ought to go on in that work, that course, for an indefinite future—go on, as we say, forever. Can we indicate the truth of this conclusion?

The Goal of Life

MOST of us, I suspect, have long since admitted to ourselves that the true aim of life—its goal and purpose—is giving, not receiving; and my friend had received, of light and truth, much more than he had given to the world. What shall he do with this accumulated knowledge, this loading of the ship, that has not yet reached its destination?

According to the measuring rod of eternal justice, we shall be rated by what we do for the world, by what we give to others, and not by what the world gives to or does for us. The test is always what we have done to help the rest of mankind. Hence I infer that my friend's great work, in which he will finally measure up to the stature of what he may be and is destined to become, must be looked for at last in the nature and the extent of his service to his fellow men.

Why He Must Live On

HIS hermit life, his solitary way, coupled with his keen perceptive powers and brilliant mind, mark his as one of those "souls like stars that shine afar in a fellowless firma-

ment." His soul must either shine for others or all its brilliancy will have been in vain. Like Keats, who loved solitude, but who found at last that the reason he would like to live forever was that he might be always in the presence of her whom he loved; so our friend Harry had found friendships an indispensable part of his own life.

He and I were friends. Though we rarely met, we were often in spirit together. Occasionally he would 'phone to me, I to him, to inquire about birds, flowers, trees; or to ask a favor, which each of us knew would be granted before we could voice it. I wish now that I had made occasion to see him oftener; and I cannot think that our comradeship has been forever broken by his death, though he is now out of sight. As in this life we were friends, though separated by wide space, so we are yet friends though separated by a veil that obscures us from each other. This invisible realm, into which he has entered, is very real; "it lies about us like a cloud—a world we do not see; yet the sweet closing of an eye may bring us there to be." He is there, invisible; and I am here; yet, because we are friends, we are together.

John W. Foley has thus expressed a real friendship:

YOU AND I

Just to be a friend of yours
And to know you're one of mine,
With a friendship that endures,
And grows sweeter, like old wine;
Just to clasp you by the hand
In a friendly sort of way,
And to know you understand
All the things I want to say.

Just to link your arm with mine
And go singing to the task,
In a comradeship so fine—
This and only this I ask.

If the day be gray and sad,
Just to fight on and go through,
Trusting each in each, and glad—
You for me and I for you.

Just to know you'd come to me,
Should I need you, at my call;
Just the feeling that should be
In the hearts of us—that's all.
Just to feel if all beside
In the world should prove untrue,
I could come then, hopeful-eyed,
And be sure of truth from you.

Just to feel that you're the sum
Of the things in life worth while;
Fame and riches go and come,
Life's a tear and now a smile;
But when all is said and done,
When we cast up at the end,
Of life's glories there is one
Never fading—that's a friend.

So, though life is short at best,
And we wonder what and why,
Here's a toast to pledge with zest:
"Friends forever, you and I."
Though some days are gray and sad,
Just to fight on and go through,
And at sunset to be glad,
You for me and I for you.

As I think of this friend of mine, looking back upon our infrequent meetings to a past, sweet and radiant from his presence and inspiration; so I look forward to the future, filled with promise. He seems still near, though invisible; we are not far apart. The little circle of friends is not really broken, but he is now among those who sit in it unseen, keeping it still complete. That all will yet be well with him, I have no question; that his work will go on to completion seems to me certain.

PERPLEXED IN FAITH

Perplexed in faith but pure in deeds,
At length he rung this music out:
There lives more faith in honest doubt,
Believe me, than in half the creeds.

So wrote Tennyson of the religious uncertainties that troubled his choice friend; and so it is with un-

old numbers of people. They want to believe, but encounter many a stumbling block. The idea that they in any way represent lost souls is foreign to the spirit of the New Testament and directly opposed to the views expressly promulgated by Joseph Smith, to whom the fiery furnace of the world to come signified merely the regret, the disappointment, the delay, and the lower stations that apply to those whom the trials of life and the treacheries of men rendered "slow of heart to believe." In the life to come, they must have a real and impartial opportunity to believe—an opportunity that circumstances denied them here.

The Reality of Future Discipline

SOME, going to the opposite extreme, say there is no hell; but the scripture says, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). Yet the punishment of the wicked, though real and terrible (Alma 40:11, 12, 14), cannot be everlasting; in due time they will be redeemed, some being beaten with few, others with many stripes (Luke 12:47, 48), and each coming out of the prison (hell) after having paid the uttermost farthing (Matt. 5:26).

Of those who enter the kingdom some will be great, others small; some will be rulers over few, others over many cities (Luke 19:12-26); many will be plain citizens. Some shall have the glory of the sun; others, the glory of the moon; others, the glory of the stars (I Cor. 15:41, 42), according to every man's work (I Peter, 1:17.; for whatsoever a man soweth, that shall he also reap (Gal. 6:7).

All who are capable of spiritual development will be transformed, uplifted and redeemed; and only those incapable of reformation—be they men or devils—shall endure the second death, whatever that may mean; for it is only the "sons of perdition," for whom there is no forgiveness and who must pay the debt themselves.

The Sweep of Heaven's Mercy

THE restored gospel offers a salvation as wide as the needs of mankind; a plan that directed our lives and acts in our pre-existent state in heaven, which was our eternal home before we came here and will be after we quit this abode; a gospel that enlightens and guides us while we are on earth, travelers and sojourners in a strange land, as all our fathers were; a mercy that endureth forever, extending beyond the grave into the spirit world to save to the uttermost the sons and daughters of the Most High; a wise and merciful Father, who will continue to deal with us there as he is dealing with us here—truly an Eternal hope, looking to immortality and endless progress, through the Mediator who reconciles the world unto himself, saying, "Come unto me, all ye that labor and are heavy laden." "And whosoever will, let him take the waters of life freely."

This, I am inclined to think, is the chief contribution of Joseph Smith to the religious thought of the present century. As far as I can find, no word or intimation of these ideas had been published prior to 1830, when first he made them known. In these exalting thoughts, which disclose anew the ultimate sweep of the love and mercy of the Most High, we find again the assurance declared of old by the Hebrew seer: "The eternal God is thy refuge, and underneath are the everlasting arms."

The Franchise

Its Accomplishments After One Hundred Years

By Annie Wells Cannon

TO stand on the mountain of achievement and look back through the long period of struggle where, always, even through the clouds of disappointment a bright light beckoned the onward way, is indeed a satisfaction and a joy.

It was Victor Hugo who said in the early part of the 19th Century "This is the woman's century," yet the century had progressed nearly 30 years before the founding and opening of Oberlin College, when the first real step was taken for the higher education of woman. From Oberlin graduated Lucy Stone whose epic speech that the married woman's epitaph was that she was the relict of John Smith or some other man who had owned her, caused the conversion of Susan B. Anthony, the great leader in the Suffrage cause, who forthwith decided to be no man's "relict"—but to serve womankind in the cause of equal rights.

Even prior to this woman suffrage had permeated the old Whig party and in Illinois in 1836 young Abraham Lincoln, the greatest of emancipators, said—"I go for all sharing the privileges of the government, who assist in bearing its burdens, consequently I go for admitting all whites to the right of suffrage, who pay taxes or bear arms by no means excluding females."

AS we are looking backward it is well to remember that all along the centuries there have been individual women who have been in the lime light of public service; distinguished for their courage, their intellectuality and their genius; women who by right of birth have inherited sovereignty, and proven great leadership; women who, by virtue of unusual talents have names inscribed on history's pages. The fact remains, however, that concerted action for the equality of the sexes and attainment of all the privileges that suffrage might bring, was scarcely begun until the anti-slavery agitation preceding the Civil War. The subject of Woman's Suffrage was a war for equal rights, waged not with sword and cannon, heralded not with fife and drum and marching cohorts, but a war of education, hence all the longer, though in the first years almost as bitter, costing many heart-aches and much sacrifice on the part of its early advocates.

While today it may seem amusing to recall the story of Lucretia Mott and Elizabeth Cady Stanton, when in 1840, together with six other women delegates, they were not admitted to have seats in the anti-slave convention in London, but finally, after much deliberation, were permitted to sit behind a drawn curtain and listen to the arguments of the men, at the time it was no light matter, but an incident of the greatest injustice, which incensed the women delegates to action for their own freedom as well as that of the negro. From this incident arose the call for the first suffrage meeting at Seneca Falls, New York, called by some half dozen women led by Lucretia Mott and Mrs. Stanton.

THE sweet little Quakeress, Mrs. Mott, would have been satis-

fied simply to advocate rights of education, of property, of possession of children and inheritance. Not so Mrs. Stanton; she knew that suffrage was the fundamental right out of which all others should necessarily flow, and she stood for her declaration of rights, which was none other than The Declaration of Independence, claiming that the women had the same grievances and exactly the same number, 18, against the powers that be—the men—that our fathers had against King George.

On this platform and with this resolution, passed at the Seneca Falls convention in 1848 the women of the country have stood and fought their "Cause" throughout the long years.

The enthusiasm over the success of the convention was not followed as the women interested had hoped by any immediate successes or advantage for women, but on the contrary there was awakened a spirit of bitterness, ridicule, and opposition. The press from Maine to Louisana and across the western country made the women advocates of equal rights their chief target and caricatured and libelled them in every way.

AT times prehaps somewhat disheartened, but never disarmed, these courageous women carried on.

The leading advocates of equal rights were women of exceptional intellectual qualities, women of high ideals, fine education and social standing. They realized that woman was the great "unpaid laborer" of the world with no rights until she obtained the right of suffrage. It was a long step from 1848 to 1880, but during that period marvellous changes had taken place in the status of women's affairs. Year after year the workers in the cause in the different states had besought legislative assemblies to amend, annul or enact laws for the betterment of women and children.

The old Common Law which had so long been in force in this country and which gave all claims of property and children to the man gradually passed from the statute books. The state of New York was the first in the world that gave to married women the rights of property; other states followed, civil rights by degrees were granted, schools and colleges began to open doors with equal privileges to girls and boys. Women began to enter industry. Here another phase of the question of equality presented itself—equal pay for equal work, a question yet not entirely satisfactory, nor just to the woman worker, though much improved. When the organized struggle began there were no opportunities for women in education or employment, save the village school and factory. Now every state university has coeducation and the college bred girl is as often met as the college bred man: every avenue of industry, every profession is opened to her. It is no longer a question of sex, but a question of efficiency and attainment.

Women may well look back with pride on the names of women, who under the disadvantages of the past, dared to express themselves along the different lines of achievement. These were the great individual forces leading toward the same general result. Such women as George Sand, Madam de Stael, George Eliot, Charlotte Bronte, Maragaret Fuller, Mrs. Hemans, Elizabeth Barrett Browning, Harriet Hosmer, Rosa Bonheur, Maria Mitchell, Caroline Herschell, Florence Nightingale and Clara Barton, but to the

great pioneer suffrage women led by Susan B. Anthony, Elizabeth Cady Stanton, May Wright Sewell, Matilda Jocelyn Gage, and their followers the concerted action was carried through to the victory of the passing of the 19th Amendment, which opened wide the doors for woman's advancement along every line of thought. Education untrammelled has made the world richer in science, literature, art, and those things that make for happiness. Note for instance the change in attitude when the first medical botany was given to the world by Elizabeth Blackwell, a woman physician, her male compeers had her cast into jail for debt. Now in this century the whole world applauded Madam Curie for her discovery and appliance of radium and gave her gifts to enable her to continue her research work.

SO it is along every line of endeavor, woman has advanced from a toy in a Turkish harem, from a drudge in the German fields, from a purely social asset in the world of fashion, from a timid and frightened dependent, to an individual personality.

In social and political science she has attained fine leadership where such names as Jane Addams, Julia Lathrop, Carrie Chapman Catt, claim instant recognition. In the field of art, science, literature, music, the drama, the professions, the courts of justice, legislative halls, athletics, the press, aeronautics are countless names of women that equal, if they do not excel their brother man.

That woman today thus tests her endurance, her ingenuity, her attainments on a platform of equality is no reason for thinking that she is less womanly, nor feeling that the home and motherhood will become less her desire and chief delight. With this broader outlook and finer opportunity, will there not be a more comprehensive understanding of the obligations and duties of life. Because there is more justice it need not follow that man is less chivalrous nor woman more masculine, but rather there becomes a finer perception of the qualities of mind and heart wherein all mankind join hands for good fellowship and a better world.

Who?

Hers a Martha's hand to serve
Hers a Mary's heart to love
Hers to gild the clouds of gloom
Hers to build beyond the tomb.

—*G. H. Brimhall.**

*These lines were suggested while attending the funeral of the late W. A. Morton and listening to the splendid eulogy given the wonderful wife. Since this verse has general application to the women whose name is "Legion" in the world, we are pleased to present it to our readers.

Women in Modern Education

By Alice Louise Reynolds

IT is common knowledge that the majority of teachers in the elementary and high schools of the United States are women. Important as this work is, often calling for training of a very high order, it is not the purpose of this article to deal with any phase of secondary education, but with women in higher education, chiefly as it affects the United States.

In the first place, most colleges at the present time have one or more women on their faculties who have obtained the doctorate. Women with a doctorate were comparatively few or unknown only a short time ago; but now they form a rather large group, particularly in the United States. As examples of women having doctor's degrees on our college faculties, we cite: Myra Reynolds and M. Edith Rickert, both well known on the faculty of the University of Chicago. In our own State, we have Dr. Dorothy Nyswander Stewart of the faculty of the University of Utah; also, we recall that the University of Utah gave California Dr. Georgia Borg Johnson. Many, last winter, were interested in Dr. Lucy Lockwood Hazard, a member of the faculty of St. Mary-of-the-Wasatch, who gave a series of lectures on modern literature under the extension division of the University of Utah. Before the advent of these women, Dr. Philena Fletcher Homer served on the faculty of Brigham Young University. Our neighboring State, Idaho, lists Dr. Ella Wood on the faculty of the University of Idaho. There in her laboratory at Moscow she does research work relative to vitamin C, scurvy, and other matters of interest and importance.

ALL this, of course, indicates that women have been doing graduate work, which is entirely true, as graduate courses at practically all colleges have very large numbers of women at present. Women holding Master's degrees are a legion. One thing particularly interesting in this matter is that a number of colleges that do not admit women for undergraduate work, admit them into graduate courses. For instance, Yale University that has always been a man's college, allows women to do graduate work. Dr. Aurelia Reinhardt, president of Mills College, California, did her graduate work in that institution.

WE have a group of women in the United States prominent in science. Among these are Maria Mitchel (dead), Annie J. Cannon, Florence R. Sabin, and Alice Hamilton. Florence Rena Sabin, an M. D., is a member of the faculty of Johns Hopkins University. Alice Hamilton, like Florence Sabin, is a physician, and has served on the faculty of a number of universities. She is at present on the faculty of Harvard University. Annie J. Cannon is a noted astronomer. She has the reputation of having discovered three hundred variable stars and five new ones. She has completed a catalog with 225,000 stars which fills nine quarto volumes of the annals, all of which are published, and still she continues to catalog.

THEN w have a group of women who head colleges in the United States. Prominent among these are Dr. Aurelia H. Reinhardt, president of Mills College; Dr. Katharine Blunt of Connecticut College, New London, Connecticut, who assumed her duties a year ago; Ada Louise Comstock, president of Radcliffe College since 1923, who has received from Mt. Holyoke, Michigan, and Smith, an honorary doctor's degree. Other college presidents, some of whom have doctor's degrees, are: Mary E. Woolley, president of Mt. Holyoke College; Marion Edwards Park, president of Bryn Mawr College, and Ellen F. Pendleton, president of Wellesley College.

About fourteen or fifteen years ago the National Education Association adopted a policy of electing a woman for their president every other year. All parts of the country have been represented. From the West we have had Josephine Preston, who was State Superintendent of Public Instruction in the State of Washington; from the extreme East, Mary McSkimmon of Massachusetts, for many years president of the Massachusetts Federation of Teachers; Charl Williams of Tennessee; while the recent meeting at Columbus, Ohio, was presided over by Ruth Pyrtle of Nebraska.

A fairly large group of women have received the honorary degree of Doctor of Philosophy or Doctor of Letters. Some of these people are college presidents, some, members of college faculties; but within recent years the policy has been extended. Due to President Glenn Frank of the University of Wisconsin, a different group has been recognized. Whether Mr. Frank took a leaf out of an English book is not known, but this much is true: that in 1922 Queen Mary of England received an honorary doctor's degree at the University of Aberdeen; and later, something over four years ago, Sybil Thorndike, distinguished London actress who had played the role of *Joan* in George Bernard Shaw's *Saint Joan*, received a doctor's degree from the University of Edinburgh. Very possibly, following this good example, the University of Wisconsin conferred honorary degrees on Maude Adams and Minnie Madden Fisk in 1928. The next year, Mrs William L. Breeze, known in the field of letters as Zona Gale, received the degree of Doctor of Letters from Wisconsin. The ceremony that gave to America's two great actresses and a well known writer the honor of Doctor of Letters, was distinguished in the highest sense of the word. Few persons possess the literary ability of President Frank, and in writing cameos, or the presentation speech for degrees he is at his best. In June, 1929 Smith College conferred the degree of Doctor of Philosophy on Mrs Calvin Coolidge. So far as we know, Mrs. Coolidge is the first wife of a President of the United States to receive the honorary doctor's degree from any college. Smith was her alma mater. Such work is trail-blazing of a very high and worthy character.

What the Woman's Movement Means to the World

By H. C. Singer

IN most countries except France women have attained the franchise; and now their vision is wider and varied, although constantly to the fore is the incessant demand for equality. From national issues women turned to international problems and their solutions. Even in countries where the franchise has not been given to woman and gross inequality in the law still prevails, the struggle is not alone with national problems; organization now tends toward international cooperation, keeping, however, to the main element in hand—equality.

Women Organize in all Countries

Despite the varied religions of Europe, some holding the poor conception of woman as a chattel, we find women there organizing to maintain their rights. Christian or Moslem, the movement is definitely striving to place woman where she should be, at least as man's equal. Women of the United States, with its varied races and creeds, Canada with her modern and ancient ideas, and Southern American Republics whose theology is rooted deep in the soil of antiquity—all combine to demand equality in the vast struggle.

IT has required years of long, hard work to educate, persuade, and thrust the ranks of womanhood along the road to reach the basis (the vote) from which a concerted effort could be made to the goal, equality. Even in Canada the old idea of chattel contrasts vigorously with the modern growth and theory of equality; in the varied States of our nation attempts have been made to retain and preserve the ancient statutes that had their origin in French, Spanish, and British laws, and were founded on the old idea of woman as a chattel. In South America, despite the ancient theory and French and Spanish laws regarding the status of woman and the absence of sex legislation, the native conception of the superiority of womanhood seems to have had a decided effect.

Both in Great Britain and in the United States the conception of woman's rights now tends towards equality, although in the latter country a strong obstacle still exists among the women's ranks against equality because of varied state laws. France still refuses to grant her women franchise (and very few women are even concerned about it), while Great Britain still in many ways denies her women equality; and Argentina only a few years ago gave woman absolute equality in civil rights.

Two Groups in the Movement

IT has been common of late years to look on all women's organizations or groups as part of the movement; and while this view is but natural, it is, of course, erroneous. While there exists a unity of aim in the movement, there is naturally a diversity in the method of reaching the common goal. Most groups in Great Britain are organized for professional rather than political reasons, although seeking through their associations the removal of

discriminating laws in their vocations and professions. In Canada, the United States and the Southern Americas, because of the vast size of each country, the organizations are formed on a geographical basis rather than on unity of thought as in Great Britain and Europe.

As with all organizations, the movement breaks into right and left wings. In the geographical groupings it is but natural to find a diversity of opinions; and in the last few years matters have virtually come to a head in the two groups named "The International Alliance for Suffrage and Equal Citizenship" and the "International Council of Women." In the past all efforts were directed towards safeguarding and promoting the peace of the world. It was believed by the officials of certain organizations that women's efforts and duties lay in social reform, while an opposite group contended that the aims of suffrage and equal citizenship should receive the major portion of their efforts, social reform to be considered when the goal of equality had been achieved. Thus the two wings in Great Britain are called "Feminist" and "Social Reformers." In the United States the two wings stand respectively for equality and for a wide social reform program.

Far-Reaching Results Certain

Concerted as these efforts are throughout the world, they must be productive of far-reaching results. In some countries suffrage came easily; in others, only after a long and bitter fight. For over fifty years the struggle continued, education being the sole weapon in France, Great Britain, Canada and U. S. The action in Great Britain and the United States at last passed to the left wing, which became militant and aggressive. The first objective of the franchise was quickly won; but in Canada and France educational methods still prevail.

SINCE the close of the Great War, the left wing has gained in vitality. Women's zest for the authority they tasted during the hectic days of war, lures them on in the movement. No longer timid and resigned in their desires "that something be done" in matters in which they are interested, but now active and energetic they demand that the authority to which they address themselves shall answer for its responsibility in the matter.

Through the last ten years, international conferences of women have been held, but the active, vital, and energetic force—the left wing—has abstained from attending them, and has been content to swing into action, militantly, as the time and circumstances have demanded. At present the movement's eyes are turned towards the League of Nations, whose clause that "All positions under or in connection with the League, including the Secretariat, shall be equally open to men and women," has been ignored, since women hold only substitute and minor positions in the League and its activities. Important posts are held exclusively by men, who predominate on committees and commissions until the lone female member feels but a small cog in a big machine. Consequently the movement feels that in matters relating to women and children women are not treated as men's equal, and are discriminated against in international legislation in a most flagrant manner. Particularly is this true in the fields of employment, where women are now being considered as competitors. It is but fair, however, to point out that the League Com-

mittee on the Traffic of Women and Children is composed of an equal number of men and women. With this exception the high posts are held by men.

It is not to be marvelled at, that under the experiences which the movement has undergone in the past, the active and energetic left wing should jealously guard the victories it has achieved. No woman without the necessary qualifications shall represent their members in any deliberations; and in matters concerning woman, they fully intend that the wishes of women shall receive due consideration and be fairly valued.

Since the four United States women, at the invitation of South American women, went down to Havana in 1928 to the Sixth Pan American Conference and there presented an Equal Rights Treaty, the left wing has swung to the fore.

Their object in the presentation of the Treaty failed; but from their action grew an inter-American Commission of Women to study political and civil equality of the women of the continent. Simultaneously with the American women's action, an English woman, Elizabeth Abbott, a foremost feminist of her country, was appointed as delegate to the International Labor Organization during the minimum-wage discussion in Geneva; there she represented not only England but several European nations, and did very valuable work.

Already legal experts among women are gathering material to present before the Commission of Jurists for Codification of the International Law at the Hague in 1929. It is their object to obtain a world wide expression in the matter. They hold that nationality shall not be affected by marriage and are against the inclusion of inequality in any international code.

It is clear that in Europe the sum and essence of all actions by these movements is to obtain equality; but because of various State laws, this is not realized in the United States. In all countries, however, the desire is that women shall not, because of sex, be prohibited, excluded or restricted; and that no legislation that has a sex basis shall continue to exist. Sex, it is claimed, is a private and not a public matter, and women of the movement everywhere desire further to enjoy life by exercising their rights of citizenship, and bearing its necessary burdens free from legislative sex distinctions. No longer do women in far off lands feel alone in their struggle. The years have drawn them together internationally. Now they view each other's struggles with sympathy, and gain encouragement from enfranchised countries that are no longer under the oppression of the ancient theory that woman is nothing but a chattel.

When I Was Young

By Bertha A. Kleinman

I knew a lot when I was young,
And grew so slow apace,
It seemed a year from sun to sun
And leagues from place to place;
And now the days are all too few—
I know not why nor how,
I only know in things I do,
I know so little now.

I said a lot when I was young,
And thought it wordly-wise,
For I was free and glib of tongue
And quick to criticize;
And now I listen most and weigh,
And ponder and recall,
And things that others do and say
I judge them not at all.

I dreamed a lot when I was young,
And watched my ladder soar.
A castle reared at every rung—
Was all my days were for;
And now I live the after theme
When days of duty irk,
And all the things I used to dream
Today are work—just work.

How Much?

By Grace C. Jacobsen

How much a little smile will do!
A kindly look, a word or two,
Will often make the day more fair
Or thrust us into deep despair,
And make skies gloomy, dark and blue.

Smiles cost so little—mean so much!
Reach human sympathies and touch
To those we meet in passing by;
What we could do if we'd but try.
To ease their sorrow and their sigh.

There's many ways along life's road
To help each other lift the load
That sometimes seems so hard to bear—
But somehow we don't seem to care,
Till we ourselves are in its goad.

I wonder when that time will be
When we with clearer vision see
That happiness is found in things
That warm the heart until it sings
With joyous hope and charity!

Love's Largess

By Minnie I. Hodapp

Could I repay the love I owe—
These very thistles 'neath my feet,
Would soften into blossom-glow
Like dewy roses fresh and sweet.

Could I repay the love I owe
To each true friend—the last, the first,
A nameless joy my life should know
With righteousness of soul athirst.

Could I repay the love I owe,
And start anew with conscience clear—
Diviner airs would round me blow
Celestial atmosphere!

Could I repay the love I owe—
A song of gratitude sublime,
Straight from my inner heart would flow
Through all the golden sands of time.

Could I repay the love I owe—
Thou gentle, trusting Saviour mine
I'd glorify Thy name below,
And prove myself forever thine!

Notes from the Field

Liberty Stake:

A PROJECT of which Liberty Stake Relief Society may well be proud is the undertaking and completing of a course in Effective Speaking by nearly 100 Relief Society women. The work was conducted during the summer weeks by Claire Stewart Boyer, and was arranged to meet the needs of the women in Relief Society work, particularly the officers and class leaders. The aim of the course was to assist members in conducting meetings with dispatch and giving lessons respectively, and in preparing and delivering every type of speech given in Church meetings, from the formal announcement to the finished address. The teacher was particularly well pleased with the result accomplished by the class members. The women are certainly to be congratulated for entertaining such worthy ambitions and conducting the project with such enthusiasm and persistence.

THIS is not the only form of activity which is flourishing in this enterprising Stake. The 10th Ward Relief Society was responsible for the presentation of two very clever little plays written especially for the ocasion by the class leaders —the literary play, writter by Sister Ella M. Ipson, and a social service play by Mrs. Chloe H. Clegg. There were 34 participants in the two plays which offered a most delightful evening's entertainment. It was a great success both financially and socially. Many new members for the organization were recruited and it was also a most excellent way of putting the work before the people of the ward. The plays were under the direction of Sister Ethel S. Anderson and Sister Aliceile Higgs.

Bannock Stake.

A VERY successful visiting teacher's convention was held in Grace, Idaho, on August 12th. There were 91 officers and teachers present. Each of the wards gave certain parts on the program. These consisted of talks, papers, musical selections and a demonstration of the correct and incorrect way of teaching. The Stake President was in attendance; also the Advisory High Council and some of the Bishops. The house was decorated with cut flowers, and refreshments were served following the program. Everyone was enthusiastic in making the event a success.

The summer meetings throughout Bannock Stake have been very successful in most of the wards. The department meetings have been well attended. There is much enthusiasm over the literary, as well as the social service work.

North Sanpete Stake:

THE North Sanpete Stake Relief Society sent in a most excellent outline, headed by the following resolution: That we resolve that through organization, dependability, and true cooperation we aim to hold twelve Work and Business Meetings that will bring more tangible results than ever before.

Organization: I. Second counselor in charge of work, assisted by supervisors of—

A. Quilts.
B. Rugs.
C. Darning.
D. Needle Work.

E. Plain Sewing (Counselor may be in charge).
F. Renovation.

II. The supervisors should have work at each meeting and work in their respective groups with all materials necessary for their progress.

A. The projects begun in one meeting if not finished, should be carried over and finished at the next meeting.

B. We recommend that individuals work in the same group each suceeding meeting, unless for some good reason they desire to make a change and consult the Supervisor.

III. Suggestive order or program of meeting. Refer to recommendations from the General Board—page 3.

IV. Source of work and importance and responsibility of the work meeting. Refer to instructions of the General Board, pages 1 and 2.

V. The Ward Work Committee should meet with the executive group during Sept. to outline the year's program of Work Meetings.

A. A meeting of the committee should be held on Wednesday after the regular Work and Business Meeting to plan the next meeting's work.

B. A second meeting of the committee should be held on Wednesday following the Theology Meeting to check up on all details and have everything in perfect readiness previous to the regular work and Business Meeting on the second Tuesday of the month.

VI. Suggestions given from General Board, April, 1930.

A. Every member of the Relief Society should be willing to contribute each year one or two articles either new or remodeled to the organization for those in need.

B. As long as a Relief Society exists in our wards no child should go to school improperly dressed or freeze during the winter for lack of bedding. Old articles might be donated and with preparation by the committee before meeting be a part of the Work meeting activity.

C. Suggested list of articles: Bloomers, underwear, aprons, night clothes, dresses, coats, caps, trousers, waists, shirts, towels, table cloths, napkins, pillowslips, sheets, wash cloths, baby clothes, blankets, house dresses, any articles used in the home.

D. Discourage public showers for the expectant mother; help her in a quiet way. The saying: "Let not thy right hand knew what the left hand doeth," is always the policy of the Relief Society.

E. Use demonstrations where trained workers come into the community or where high school classes can be invited to give instructions in household arts—decorations, sewing, or cooking.

F. If the work supervisor thinks her job a difficult one or too big a job, give her something else to do. The interest of the work meeting is measured by the degree of interest the leader puts into her work.

G. Have everything planned so there is no delay in work and varieties of work supervised by real live workers with ample material to keep everybody busy.

VII. Suggestive Special Meetings for the year:

Meeting for December—
Books and gifts for children.
Christmas candies that children can make.
Special Christmas foods. Ref. 1928-29 outline.
Meeting for March—
Planting and Beautification.
Porch boxes, seeds, shrubs, bulbs, etc.

This meeting is not too early if any good is to be derived.

Meeting for May—

Making of paper flowers or suggestion for Memorial Day—planting, clean-up, etc.

Meeting for August—

Orange sale, Bazaar, demonstration of work done, etc.

Cooperate with other organizations, the Civic League, the Primary, and make the day a real ward entertainment day.

It has been said—"The poor are always with us" and again, "Where there is no vision the people perish." Let us care for the needy as only Relief Society officers can and pride themselves on so doing. May we see the problems, anticipate the needs and raise the temporal welfare, the spiritual attitude and bring just a little more sunshine and happiness into this wonderful world of ours.

Hyrum Stake:

THE officers and teachers of the Hyrum Stake Relief Society, about 300 in number, enjoyed another of their annual social gatherings; the Relief Society Stake Board entertaining, Thursday, August 21st, 1930, in the Third Ward Recreational Hall. A most excellent program was given. President Lola L. Christensen presided, and Sister Winnie Clawson had charge of the program. Work done by the Relief Society sisters of the different wards in their Work and Business Meetings during the past year made a most attractive display. Delicious refreshments were served and in these the color scheme of red and white was carried out. A bouquet of flowers was presented to the following sisters: The oldest Relief Society sister present, the mother having the largest family, all former Stake Board members, the Ward President who had been in service the greatest number of years, and the oldest visiting ward teacher. It was in all a most delightful entertainment.

Photo by Hileman.

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EDITORIAL

The Swing of the Pendulum

BACK and forth swings the pendulum from one extreme to the other and in between the extremes is the happy mean. Thus history repeats itself again and again. For ages women were held down. They had no rights. They could be treated inhumanly and men were sustained before the law in brutality and injustice. Philosophers debated whether or not women have souls. Euripides reflected Greek sentiment when he had Iphigenia say to Achilles, "Better a thousand women should perish than one man cease to see the light." The Romans thought that woman had lived well who had kept herself well concealed. Buddhism teaches that woman's only hope of heaven is that she may be reincarnated as a man. Confucius affirmed that ten daughters do not equal the value of one son. The Brahmin woman is for bidden to read the scriptures or t offer prayer in her own right. Tl Moslem prays, "O God, I than thee that thou hast not made me woman," and well he may sino he considers her as flesh withou a soul.

CHRISTIANITY of all th great religions has proven th salvation of women. The Chris raised woman to be equal wit man. But his followers were no big enough to walk where he le and so the early church accepte the old idea regarding women an added the thought that woman w subject by order of God's will an since she had brought sin into th world she should be willing to spen her time in penitence and in obed ence to the more virtuous sex.

For centuries civil law, church dogma, traditional custom combined to enforce rigidly the belief that males possessed the inalienable right to govern the home, the church and the state and that females owed to men the duty of obedience and submission.

At the beginning of 1800 the civil and legal status of women was practically the same as it had been for several preceding centuries. Great Britain and the United States were under the Common Law, which considered the husband and wife to be one, and the man was the one. Few occupations were open to women and it was thought disgraceful for those in the upper or middle classes to earn money. The unmarried women of these classes, called "old maids," were dependents in the homes of their nearest male relatives. Even when they had property they were pitied as never having had a chance and regarded as derelicts. The church, with but few exceptions, did not give women the right to either sing, speak, pray, or vote in church assemblies. It was considered improper for a woman to be seen on a business street without being accompanied by a male or to go to a bank to transact business unattended. Hotels would not accept a woman as a guest unless a man was with her. There were no high schools for girls and no college admitted women.

The opposition to learned women was strong, the most hostile opponents, strange to say, being ministers, writers and scholars. They considered women mentally inferior and thought the poor had no need of instruction. "It is not seemly," they said, "for many reasons that a woman should study and know so many things because forsooth serious studies do not comport with a woman's sex."

Lord Chesterfield thus characterized women:

"Women are only children of a larger growth; they have an entertaining tattle, sometimes wit; but, for solid reasoning, good sense, I never in my life knew one who had it or who reasoned or acted consequentially for twenty-four hours together. * * * * A man of sense only trifles with them, flatters them as he does a sprightly forward child; but he neither consults them about nor trusts them with serious matters, though he often makes them believe he does both which is the thing in the world which they are proud of; for they love mightily to be dabbling in business, which by the way, they always spoil, and being distrustful that men in general look upon them in a trifling light, they almost adore that man who talks to them seriously and seems to consult and trust them."

Rousseau's philosophy still held at the beginning of the nineteenth century—

"The education of women should always be relative to that of man. To please us, to be useful to us, to make us love and esteem them, to educate us when young, to take care of us when grown up, to advise us, to console us, to render our lives easy and agreeable; these are the duties of women at all times and what they should be taught from their infancy."

Then came the dawning of a brighter day for women. A new attitude toward women is shown in these words, uttered by Joseph Smith in 1842, when he organized the Relief Society:

"This charitable society is according to your natures, it is natural for females to have feelings of charity. You are now placed in a situation where you can act according to these sympathies which God has planted in your bosoms. If you live up to these principles how great and glorious! If you live up to your privileges the angels cannot be restrained from being your associates. * * * This Society is not only to relieve the poor but to save souls. * * * And I now turn the key to you in the name of God, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time. This is the beginning of better days to this Society."

The officials of the Church of Jesus Christ of Latter-day Saints have always given women an important part in Church activities and they have voted in church elections.

From 1842 until now women have steadily moved forward until today they have equal educational opportunities with men, before the law they are often given greater advantages and consideration; they vote; and they have gained the opportunity to enter almost any gainful employment and are in some cases receiving equal pay for equal work.

Some have been unmindful of the opportunities that are theirs and have let golden chances for service slip by.

Many women have become intoxicated in the rush of rights and privileges accorded to them and have lost their balance. They affirm that they have a right to do whatever men do. He smokes, so will they. He drinks, they join him in his Bacchus' orgies. He gambles, they out-do him in the games of chance. They scoff at religion and ridicule those who hold to old standards. Homes and children are to them passe. Public life, bright lights, the gay whirl—these lure them from home and quietude and peace and culture. Such women have made sorry spectacles of themselves. Instead of being refining influences they have become coarser and louder than men.

Thinkers are asking, Whither? What are we coming to? What will be the result if we continue as we are going?

FORTUNATELY the pendulum has swung to the extreme and must now begin its return. There is a reaction against the lengths to which many women have gone. The "ultra-modern" tendencies are giving place to virtuous and respectable and sane ones.

But through the years of thei emancipation the majority of wome have kept their equilibrium. The have realized that God made me and women complements to eac other, "not like to like but like i difference," one supplying what th other lacked. They have kept i mind that wifehood and mother hood today as always offer to wo men their highest opportunity fo service, their greatest avenues fo development, their greatest source of joy. Because of the developmen that has come through the greate freedom women have enjoyed dur ing the last few years they are bette wives, more congenial help meet more understanding companions And in the years to come we hop to see men and women enter int each others' strivings and problem with more sympathetic interest an understanding for:

"The evolution of the race will b complete only when men and wome shall be associated in perfect unity purpose, and shall in fullest sympath colaborate for the attainment of th highest and the best."

Then will Tennyson's vision be come reality:

"The man be more of woman, she man;
He gain in sweetness and in moral heigh
Nor lose the wrestling thews that thro the world;
She mental breadth, nor fail in childwar care,
Nor lose the childlike in the larger min
Till at the last she set herself to man,
Like perfect music unto noble words;
And so these twain, upon the skirts Time,
Sit side by side, full-summ'd in all the powers,
Dispensing harvest, sowing the to-be,
Self-reverent each and reverencing eac
Distinct in indvidualities,
But like each other even as those w love.
Then comes the statelier Eden back men;

Then reign the world's great bridals, chaste, and calm;
Then springs the crowning race of humankind."

Are We Grateful?

NOVEMBER, bringing to us a special day for thanksgiving, makes us pause to consider how many things we have to be thankful for and arouses in our minds the question, Are we grateful? Are we satisfied by merely thanking our Father in words for his bounties to us or do we ponder as did one of old and ask, "What shall I render unto the Lord for all His goodness unto me?" If we do we realize that the most acceptable gratitude is shown in service. Words of thanks are good, deeds of thanks are better. "Inasmuch as ye have done it unto one of the least of these my little ones, Ye have done it unto me," said the Master, and as a mark of their love for him he urged, "Feed my sheep."

Are we grateful for life? If so, then we will endeavor to understand its purpose and take advantage of the possibilities it offers to make it richer, fuller and more purposeful.

Do we thrill at the thought of eternal progression? Then will we eagerly learn and seize each opportunity offered for development. Are we grateful for the Gospel of Jesus Christ? Then will we live it and bask in its liberty, poise, vision, and in our own lives realize its enlarging and emancipating powers.

Are we grateful for America and what it stands for? Then will we be loyal to its laws.

Do we appreciate our homes in this favored land? If so, we will keep them clean, orderly, fit abiding places for peace and harmony and good will.

Are we grateful for food and clothing? If so, we will be careful, not extravagant; saving, not wasteful.

Do we value our friends? If we do, we will so treat them that the bond of love shall grow stronger.

Do we appreciate books to read, beautiful things to see, elevating words to hear? If so, we will read and look and listen in such a way that culture will come to us.

Do we appreciate health? If so we will live the laws of health and thus continuing to enjoy vigor of body and clearness of mind.

Night

By Weston N. Nordgran

Dusk darkens down; swift night descends;
Small breezes rest. * * * And all is peace!

* * * * *

Silently on high, the heavens
Wake the light within the stars—
And the Milky Way is spangled
With soft shifting lights and bars!

There is something very mystic
In the atmosphere tonight—
And I feel that God is near me,
On His evenings earthly flight!

Guide Lessons for January, 1931

LESSON I

Theology and Testimony

(First Week in January)

BOOK OF MORMON—LESSON IV—NEPHI, SON OF HELAMAN

This lesson covers the matter in the "Book of Helaman," from chapter 1 to chapter 12, inclusive. The time is the years between B. C. 52 and B. C. 6—forty-six years in all. In terms of the reign of the judges it would be the years lying between 40 and 86. It is a period filled with the most dramatic events, sharp contrasts, and the activities of one towering figure—Nephi, the son of Helaman. There is very little doctrine in the account, and that is more by way of comment on the part of Mormon, who abridges the larger history.

The Story

The story opens with a contest between three of Pahoran's sons for the chief judgeship — Pahoran, Paanchi, and Pacumeni. Pahoran is elected. Presently, however, he is murdered by a man named Kishkumen, one of a gang of outlaws. He is succeeded by his brother, Pacumeni.

Then there is trouble with the Lamanites. It happens that a certain Coriantumr has defected from the Nephites to the Lamanites. Down there in the south he awakens the sleeping enmities of those people for their northern neighbors. At the head of a very large force of Lamanites he conducts a quick march into the center of Nephite territory, taking the chief town, Zarahemla. This surprises Moronihah, who has strongly fortified the border cities, under the impressi that no enemy will attack the ca ital. Pacumeni, the chief judg in an effort to escape from Coria tumr's force, is killed. In the en however, the Nephites win; th characteristically allow their en mies to make a peaceful retrea Coriantumr dies in one of the ba tles.

Helaman the Second becom chief judge. And now there aris among the Nephites one of the fa tors that bring about their destru tion—the Gadianton robbers. The thrive on the loose morals that gro up in this fickle nation. Also large emigration to the north tak place at this time.

At the death of Helaman the Se ond, his son Nephi becomes chi judge. He is the outstanding cha acter in the period. But he do not serve in this capacity for lon on account of the degeneration the people; he "yields" his seat Cezoram, a man of evil tendencie Cezoram has been chosen by a m jority of the same mind as himse But his reign is short, for he is mu dered by an unknown hand. H son succeeds him, but he has even shorter reign, he too be murdered. The chief judgeship th gets into the hands of a man nam Seezoram. But Seezoram, too, killed by his own brother. Gadia ton's spirit rules in the affairs the Nephite nation, and governme is run for the benefit of the ri and influential.

Meanwhile, Nephi, with his brother Lehi, throws himself with energy and earnestness into religious work. He visits the Nephite population first and then the Nephite cities till in the hands of the Lamanites. He meets with considerable success. By the Lamanites in their own territory, he is imprisoned; but after a miracle of the most unusual kind, he converts almost the entire nation.

From now on to the end of our present lesson we have a reversal in position of the Nephites and the Lamanites. The latter are the more righteous; the former, on the whole, go from bad to worse. Nephi is granted power by the Lord such as we read of in no other person—the power to command the elements, to bring on famine, and other prerogatives. But always he uses this power with great discretion. The center of his interest all the time is human welfare, not self-aggrandizement.

NOTES

1. *Secret Combinations*: As stated in the text of the lesson, one of the things that led to the ultimate overthrow of the Nephite nation was the Gadianton robbers, a band of "lawless resolutes." Says Mormon, speaking when that overthrow was all but accomplished, "And behold, in the end of this book ye shall see that this Gadianton did prove the overthrow, yea, almost the entire destruction of the people of Nephi." He means the end of his record, the *Book of Mormon*.

The heart, the moving motive, of this secret organization was selfishness as against service. Of course, selfishness by the members of this order could best be promoted by getting power into their hands. Hence the chief political places were the object of their desires. And political offices once in their hands, they turned all the machinery of government to their own uses. Naturally, as power gravitated to the secret order, with its secret signs and covenants, its membership increased. For it appears to be a common human trait for us to want to be in favor with those who have power. And so it gradually came about that the majority of the Nephite people belonged, one way or another, to this secret combination. And as naturally, under this regime, robbery, murder, sex sins, oppression, were the order of the times. Never before in Nephite history was there such moral and political chaos. There was to be another such period, and on an even larger scale; but that was when the end of the nation was in sight. And Mormon attributes the situation to this secret organization. No wonder the Nephite Record declares secret combinations to be of the devil.

2. *The Eternal Circle*: No people in the history of the world, of whom we have any record, were more "swift to do evil" as the Nephites, or more unstable in their adherence to the principles of individual and national growth. All thoughtful readers of the *Book of Mormon* have observed this fact. The late George Reynolds, perhaps the greatest student of the Nephite Record we have had thus far, says this of the period we are now considering:

"Peace brought stability, stability brought wealth, wealth engendered pride, pride gave birth to numerous sins, to be followed by contentions, dissensions, and then wars. These evils begat sorrow, sorrow softened their heart to repentance, repentance was followed by the blessing of God, which again brought peace, prosperity, and, by-and-by, riches. And at this era of Nephite national life, this is the one eternal round which their inspired historians are compelled to chronicle.

"Within four short years of the happy time of universal peace we have just referred to, the riches of the world had induced stubbornness and rebellion towards God, combined with the insane desire to rob, plunder, and murder their fellowmen. If there ever were a people swift to do evil, they were the Nephites of that generation."

3. *Emigrations*: In this period, during the spell of peace that came after the war with the Lamanites, there was an emigration of both the Nephites and the Lamanites. They went into the "land northward," we are told. It is the second emigration of which the *Book of Mormon* speaks, the one in which the shipbuilder Hagoth took a prominent part, being the first one. One of the reasons for this movement, no doubt, was the occupancy of some of the Nephite cities by the Lamanites.

"Now the land south," says Mormon, "was called Lehi, and the land north was called Mulek, which was after the son of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south."

This was one of the rare periods in ancient America when, in the language of the historian, every man and woman could "go into whatsoever part of the land they would, whether among the Nephites or the Lamanites," with perfect security. Thus the people had "free intercourse with one another," buying and selling "to get gain;" they farmed and built and mined in peace. And thus they grew rich—and started off again on the same old segment of the "eternal round" of which Elder Reynolds speaks.

4. *Mormon's Comment*: Care must be exercised, in this lesson particularly, to distinguish between what Mormon says in his capacity of abridger of the records before him and what he says in his capacity of prophet or philosopher. Once in a while he interjects a comment on what he is setting down as a historian. Such are the passages found in the third chapter of Helaman, verses 13 to 16, where he tells of the numerous records of the people who went into the "land northward," and the whole of the twelfth chapter of the same book where he speaks of human frailty and unsteadiness in serving God. In chapter six also there is one of these interruptions of the narrative. See if you can pick it out.

Not that these are unimportant. They are important, as a matter of fact, from two points of view. First they are valuable in themselves. They state clearly the leadings and tendencies among nations, and in the language of a man who is looking at them in the light of their results. In a sense they are finger posts along the highway of life and are intended as such to those who may not know the way. And, secondly, they furnish us with a bit of evidence of the divine origin of the *Book of Mormon;* for they are consistent with the theory that the Nephite Record is an abridgment by the prophet Mormon, and not an original composition by Joseph Smith.

5. *The Prophet Nephi*: This man is one of the most extraordinary characters in human history.

He is unusual, first, in the almost unlimited power he is given by the Lord. "Behold, thou art Nephi," he is told, "and I am God. I declare unto thee in the presence of mine angels that ye shall have power over this people." This power enabled him to smite the earth with famine, pestilence, and destruction according to the wickedness of the people; to seal and unloose in heav

en and on the earth; to rend the emple in twain; to cast down mountains; to smite the people. It was a power such as, if we are correctly nformed, has never been granted any other man.

And Nephi was unusual, secondly, in the use he made of this exceptional power. Always men love power. This seems to be a fundamental trait in human nature. But not always do they use this power to the best advantage—that is, for human welfare, the welfare of others. Nephi, however, employs it only when he can save men, never merely for his own advancement. This is a remarkable fact. Also he does not make a display of his power. When the wickedness of the people reaches a point where they are threatened with destruction at the hands of one another in internal strife, *he prays for the Lord to send a famine.* He knows that will end the war and bring the people to repentance—as indeed it does.

Questions and Problems

1. How do you account for the superior steadfastness of the Lamanites, once they are converted?

2. Explain why the use of his extraordinary power by Nephi is so noteworthy. Call to mind in history generally the ways in which large power has been used by men. When is power a good thing? When a bad thing? How is power acquired nowadays? How might it be used for greater good?

3. Why are "secret combinations" of the devil, as the *Book of Mormon* declares? Why were the Lamanites able to destroy the Gadianton robbers among them, and the Nephites not able to destroy them in their part of the nation?

4. Explain the influence that wealth has on the trend of things among the Nephites. Have we any parallel situations in our American communities today? Explain. What are we to do about it?

References

1. *Dictionary to the Book of Mormon*—Reynolds—under the names of the persons mentioned here.

2. *Message and Characters of the Book of Mormon*—Evans—chapters 25 and 26.

LESSON II

Work and Business

(Second Week in January)

INTELLECTUAL OPPORTUNITIES OFFERED BY THE RELIEF SOCIETY

"The aim of education is to give the individual all the perfection of which he is susceptible." Immanuel Kant.

The Relief Society offers its members three courses of study—one in Theology, one in Literature, and one in Social Service—which are prepard by experts in their line and which may well be compared with extension courses offered by colleges and universities.

Every ward has a room where these courses are conducted by competent class leaders. Mind quickens mind. Congenial women meet weekly to discuss these lessons.

The class leaders and visiting teachers are studying, instructing, and growing intellectually through the service they are giving to the organization.

Teachers' topics are outlined for the use of the visiting teachers,

and those who study them are growing in ability to outline and present subjects.

Whatever makes people think is valuable intellectual training. Thousands are called upon to pray, to sing, to speak each year and the problems that come up for solution in the social service work require careful thought and studious attention.

Nicholas Murray Butler gives the following evidences of an education:

First, Correctness and precision in the use of the mother tongue.

Second, Refined and gentle manners which are the expression o fixed habits of thought and actio

Third, The power and habit o reflection.

Fourth, The power of growth.

Fifth, Efficiency—the power t do.

The Relief Society aids its mem bers to attain these desired evidence of an education. By reading goo literature more correct and precis English is acquired. By associatin together the manners of the mem bers become more refined and gen tle. Power of growth is gaine through the activities engaged in b the society. Efficiency comes throug constantly doing the things require

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LESSON 3

Literature

(3rd Week in December)

THE SHORT STORY—GREAT BRITAIN

PART I

Suggested Stories:

Beowulf or Grendel's Raid—Esyllt and Sabrina—The Humbling of Jovinian—The Story of An Heir

BECAUSE the majority of us come from an English-speaking race, the English short story will have a greater meaning and interest for us than that of any nation we have previously studied. In Great Britain, the short story can be traced back to a time long before the formation of our language. It was not until the 15th century that English, as we recognize it today, came into being. And it took well into the 17th century to make the language easy for us to read at first sight.

However, *Beowulf,* the most ancient epic of the Germanic people (an episode of *Beowulf* appears in the text under the title "Grendel's Raid"), was possibly written in the seventh century, some four centu ries before the Norman conquest o England. After *Beowulf*, we hav the writings of Bede and Alfre but few story tellers of note unt Chaucer and Langland's time in th 14th century. There was a 12t century priest, Geoffrey of Mo mouth, whose works purported t be a history of British kings an who laid the foundations for th Arthurian legends, next to be take up by Malory. There was also th Gesta Romanorum, collected in th 13th century. It was made up o tales about the deeds of imagina or real Roman emperors and w centered about Christianity.

After Sir Thomas Malory in th 15th century came the ideals of th

Italian Renaissance. One of the most lasting English results was the collection of *Palace of Pleasure Tales* by Painter. It was from this material that Shakespeare and other writers took many of their plot conceptions. However, not until the time of Joseph Addison from 1672 to 1719 was English prose refined to its present state and the foundations laid for the writing of novels —out of which finally came the short story of today.

It is with these periods that the first lesson on the short stories of Great Britain is concerned. Naturally, all of the stories cannot be read in class. For this reason the class leaders will have to choose the ones she thinks will best appeal to her group. As many members as possible should read the stories outside class.

Beowulf should not be among the stories omitted. Of its author nothing is known except that he was a man of genius who liked to throw a veil of Christian morality over the pagan life of the long gone past. There is reason to believe that Beowulf, who is the hero of the story, was a real person. In the story the poet tells us that the collar given Beowulf passed into the hands of Beowulf's lord, Hygelac. Hygelac is a historical person and was slain about 512 A. D., while making a raid into a province of the Netherlands.

The poem, *Beowulf,* consists of four separate stories, all dignified and moral in tone, but cold and sad as if they were written in a world where the sun never shone. It lacks the cheery note of later English literature. The stories are, (1) the hero's fight with Grendel, (2) the fight with Grendel's mother, (3) the triumphal return of the hero, and (4) the death of Beowulf. Our story is concerned with the first.

Hrothgar, the Danish king, had built a famous and beautiful meadhall called Heorot from the hart's horns adorning the gabled roof. There the old king lived in peace with his warriors until he began to receive nightly visits from a hideous and powerful monster named Grendel. This Grendel came up from a cave beneath the marshes. He was a terrible thing and supposed to be a descendant of Cain. (Medieval lore had it that Cain was the father of many horrible and misshapen monsters, and here we see the pagan veil).

For twelve years Hrothgar endured Grendel. Then a thane of Hygelac, king of the Geats or Goths, came to his rescue. Beowulf, who had the "strength of thirty men" in his wrists, was followed by fourteen of his bravest warriors. They spent the evening drinking and feasting in the hall. Late hours came, and they were left alone to sleep. It was then that Grendel approached, and laughing horribly, tore one of the men limb from limb and ate him. But this was Grendel's last raid, for after his fight with Beowulf the monster crawled away to die.

In the later stories, Beowulf had to descend to the cave to vanquish Grendel's mother, who had been avenging her son's death. Later, the hero became king of the Geats, and after fifty years he was mortally wounded in a fight with a dragon.

There have been mythological expositions of Beowulf — too many to give in any great detail here. One of them is that Beowulf was a personification of storm, wind or lightning, a patron of bee keepers (which meant that he represented civilization), while Grendel typified the terrors of pestilent marshes, malaria, or the long winter nights. An-

other is that Beowulf typified the introduction of agriculture and civilization; Grendel the North Sea, so that the monster's flight was as the checkings of the outrages of the sea in the spring season.

* * * * *

It is a long jump from Beowulf to Addison, but lesson space will be its own explanation.

Joseph Addison, who wrote the *Story of An Heir* or *Eudoxus and Leontine* as it is sometimes called, was born in Wiltshire in 1672 of reputable and cultured parents. At fifteen he entered Queen's College, Oxford, where he was known for his talent in writing Latin verses. From one of his poems he earned a pension of three hundred pounds a year and on which he set forth to see the world. While he was abroad, his patron lost his political position. That meant the loss of Addison's income, so the young man came home.

But fortune was still gracious. Addison soon wrote a poem on the battle of Blenheim, "The Conqueror," which became extremely popular. It was not that he was a great poet, but more because good poetry was extremely rare and the Duke of Marlborough, who had won the battle, was the exalted idol of England.

Addison rose to be secretary of state and married a countess. Luckily, for the sake of English literature, his party lost power and he turned to writing. He and Sir Richard Steele collaborated on a small daily, "The Tatler," and later on "The Spectator." Both of these printed short essays containing morals. The writings were really short stories without plots and were exquisite examples of English prose.

In his genius, Addison was a combination of wit and elegance that made his writing like the delightful conversation of a cultured gentleman. He had a refined wit and the power of delicate satire. Throughout all his works he took the attitude of a conscious and professed moralist. He lived at a time when manners were apt to be coarse and selfish and morals had a corresponding tone. But he set up no impossible standards. Rather he used the effective weapon of gentle satire and made England laugh at itself. *The Story of An Heir* is not altogether typical of his gayety, but it has polished style and his moral ideas.

Notes on *Beowulf* (Ba'o-woolf).
fen-refuge: lair beneath the lake
mead-bench: drinking bench
veterans of Scylding: the Danes
(other names are explained in lesson)

Questions on Stories

1. *Story of An Heir.*

What circumstances prompt Addison to relate this story?

Name all the motives impelling the exchange of Florio and Leonilla. Are they sufficient?

Is the end too clearly in view from the birth of the two children? Are the steps to that end obvious?

Analyze the story from this outline:

Initial incident
Progress of action
Dramatic climax
Progress towards climax of action
Climax of action
The Denouement (da-noo-mah —closing episode in story)

What things in the story indicate the interest of Addison in the moral rather than in the narrative itself?

Could interest in the story be heightened if the author had emphasized the dramatic moments? How would an author today develop this story? Could this story be expanded into a novel?

1. *Grendel's Raid.*

What descriptions or episodes are
igan in their nature?
What elements of Christianity do
ou find?
Who was Beowulf and why did
e come to Hrothgar's hall?
What elements in the story are
ipernatural?

2. *Esyllt and Sabrina.*

Who were the Huns?
Why did Hymyr fail in his battle
ith King Locrinus?
Why did Locrinus put Esyllt
way? Is he a weak character?
Has this story a single predom-
ating character?
In what ways does it differ from the modern conception of a short story?

Does the length of time destroy the unity of the story?

What are the outstanding traits of each character?

Is there a struggle or conflict?

Does the story seem plausible?

3. *Humbling of Jovinian.*

What are the supernatural features of this story?

Do you know of any other stories where this theme has been used?

What faults of Jovinian caused his downfall?

State the theme of this story in a few words.

LESSON 4

Social Service

Fourth Week in January

ersonality Study: Making Ideas Stick.

Based on Overstreet's Influencing
luman Behavior, pp. 110-139.

Those who enjoyed the last lesson
ill be glad to know that we are
ow to make a new and interesting
pproach to the same subject. How
uch does the succesful use of
ne's mother tongue in speech and
riting depend upon our ability
cross the interest dead-line! Or
put the problem another way,
ow can we make the ideas we ex-
ress "stick" in the minds of those
hom we address? If we can do
ese things, says Overstreet, "we
ave the world with us. If we
annot, we may as well retire."

Consistent with the fundamental
oint of view of all of these inter-
sting discusions on influencing hu-
an behavior we are again remind-
d of the personality problem
volved.

The great majority of us fail to cross the interest dead-line and to make our ideas stick because we have acquired habits that make us extremely commonplace in all our communication. We thoughtlessly adopt time-worn modes of expression that have long since lost their vitality. Our remarks about the weather, about politics, religion, poetry, music, art, scenery, science, etc., etc., are almost exclusively made up of stock-expressions borrowed from who knows where. Even our prayers too often consist almost entirely of these borrowed and stereotyped expressions which we utter in a perfectly thoughtless and automatic way. We smile when we hear of oriental people using prayer-wheels, yet fail to recognize that some of our own prayers contain elements almost as mechanical and monotonous. Just notice the tendency in yourself to

use in very glib and galloping fashion phrases that have become mere words—euphonious and high-sounding to be sure, but still mere empty words. We need not here illustrate specifically. Surely in the future we can put more of our own personalities into our prayers at least. They may be more halting, but they will be more appropriate and will express more truly our sincere desires and deepest yearnings.

That trait about us which makes us lazy and conventional to the extreme in our prayers to our Heavenly Father also is responsible for much the same thing in our communication with each other. These devitalized and over-worked expressions are called cliches (kle shaz) and the type of people who use them over-much are said to have cliche minds. These people are also referred to as bromides. (See any good dictionary.)

We all recognize that there are people with quite other habits. They have refreshingly new and original ways of expressing themselves not only in speech but also in other forms of behavior. They seem to do their own thinking with relatively little regard for tradition or custom. You never can be sure what they will say or do. Such people are called sulphites. (Look up this term also in the dictionary.) When a bromide is speaking or praying a stenographer who has heard him before can often keep several sentences ahead of what he is saying at a given moment. It is all just so much "animated boiler plate." But not so with the sulphite. What he says will at least be different. It may be impossible or even shocking but it will not bore you. A bromide at his best, if his communication is not ignored, may help to pass on useful and well tried things from our great social inheritance. The sulphite at his bes (sometimes he is a mere crank) wi present old truths in new and strik ing ways, he will probably help ad to the good things that come dow to us from the past and there nee be no "if" expressed about his com munication being ignored. He i bound to cross the interest dea line and the ideas he expresses ar almost sure to stick.

By way of summarizing this dis cussion of bromides and sulphite we may quote briefly from Gelet Burgess. He says, "The Bromid does his thinking by syndicate. H follows the main-traveled roads, h goes with the crowd. In a wor they all think and talk alike—on may predicate their opinion upon an given subject. Their habits o thought are all ready made, prope sober, befitting the average man.

"A Sulphite is a person who doe his own thinking, he is a perso who has surprises up his sleeve. H is explosive. One can never forese what he will do, except that it wi be a direct and spontaneous man festation of his own personality. (Quoted by J. R. Slater in Fresh man Rhetoric—Selections, pp. 6 65.)

The two short chapters of ou present lesson should be read wit these personality considerations a ways in mind. Am I too much o a bromide? What are some of th many cliches which I might we begin to eliminate from my conve sations and my letter writing pa ticularly? Am I more of a sulphit than I should be? Do I tend t shock people for the mere sake o shocking them or does good actuall result from the stimulus of my u conventional expressions? Am able to listen creatively to a d speech which would otherwise bo me? When one listens thus cr atively one is kept alert by th

ffort to formulate more effective ays of putting over a vital message n the same subject. In my effort o get people to *think* am I supply- ng the indispensable incentives for ninking—the vivid presentation of nteresting quandaries or dilemmas hich demand solutions? (See Poul- on—Human Nature, pp. 120-128.)

Problems for Discussion

1. Ask some newspaper man or rinter what is meant by "boiler late" or "plate matter." Can you ecognize material printed from this tuff in your local paper? Why is held in such contempt?

2. Make a list of twenty or thirty liches heard by you within a week n public addresses or over the radio, uch as "bigger and better," "I feel ke responding to the call," "taken ntirely by surprise," "my mind is a erfect blank," etc. Suggest more riginal and otherwise better ways f expressing some of the same leas.

3. Explain what type of person s referred to as a bromide; a sul- hite. Which type in your opinion, cting as a teacher would stimulate he most worthwhile *class* discus- ion? Give reasons. Which type ould make the best missionary? Vhy?

4. (a) In the best sense of the ord what is meant by originality? b) Comment on the following tatement: "Originality is the ca- acity to rearrange old ideas into new relations." "The truly independent thinker does not make less use of other men's ideas than the servile thinker, but more. A good definition of intellectual independence is reasoned dependence."

5. Consider this statement from Colvin and Bagley: "Since thinking comes only when a problem is presented or a situation faced, only when a crisis in our behavior arises, it follows that, to stimulate thought, we should confront (people) with actual problems." How is this related to what is presented in our text on pages 115 to 122?

6. Attempt to classify each of the following as either a Bromide or a Sulphite and offer your reasons in each case: Hamlet, Polonius, Bernard Shaw, Marie Corelli and Bildad (a character in the Book of Job).

7. What common defect of scientific and philosophic discussions tend to make them lack vital interest? To what extent are many religious discussions characterized by similar defects? How would you remedy them? Be as specific as you can.

8. Discuss the following statements from Overstreet in relation to this lesson: (a) "The mind is what it does. Or better still, the mind becomes what it does." (b) "He who would influence human behavior can hardly do better than to proceed quite seriously and persistently to overhaul his verbal equipment."

Gifts

By Claire Stewart Boyer

In omniscient wisdom God sits on His throne
Extending His gifts from the sky,
And we wondering mortals in constant parade
Looking upward, pass silently by.

And some hearts unseeing go hopelessly on,
Bound fast to the earth and its ways;
And some see the joys and the sorrows of life
Like banners in vibrant arrays.

One plucks at a treasure with great greedy hands
And then toying it, throws it aside,
Another holds sacred a heaven-sent grief
That God to his brother denied.

So each in his turn with the light of his faith
Determines his share of God's grace
And up past His treasures of sorrow and joy
Is the all knowing smile of His face.

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